



The ROSICRUCIAN MAGAZINE

*Rays From
The
Rose Cross*



FEATURES

• • •

Sugar vs. Alcohol
The Bond of Easter
The Basic Nature
"He That Believeth on Me"

• • •

APRIL
1946

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The Mystical Interpretation of Easter

By MAX HEINDEL

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Rays from the Rose Cross

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Resurrection

*Resplendent Symbol of life eternal,
He stands at the portal of realms supernal;
Angelic hosts in swelling chorus sing,
Hosannas to the resurrected King;
Glad human hearts take up the joyous lay,
And bless the promise of His shining Way.*


—Janice Mercier

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Sugar vs. Alcohol

By KITTEE S. COWEN

UGAR is a sweet crystallizable substance found in many plant juices and forming an important article of human food. The chief sources of sugar are the sugar cane and sugar beet.

In order for the body to function, it must have fuel foods; for these are the foods that furnish the body with its heat and power; and sugar is one of the chief fuel sources. If man ate no fuel food, the body could not keep warm, even in a hot room and heavily clad; nor would it have the power needed to energize the muscles, or to keep the other parts of the body at work. Fuel foods are burned slowly within the body, and without flame, and the necessary oxygen to unite with the fuel foods and release the heat is taken into the body with the air breathed.

The most abundant fuel foods are called carbohydrates; these include all sugars and starches, and the starch is converted into sugar in the body before being assimilated. The body requires so much more power with which to do its work, that more fuel food is needed than protein building food.

Everything that makes up the cells and fluids of the body is composed of some or all the substances known as water, albumen, fat, sugar, and starch, with the minerals salt, lime, soda, and potash; and all of these elements must be taken into the body in order to sustain life. All other kinds of substances are harmful or poisonous. The digestion of food is a chemical action as is also food becoming a part of the living cells of the body; and the energy necessary for the body to do its work is furnished by the *heat* derived from the oxidation of its food.

Alcohol: Everywhere in the air there are scattered minute living germs which, falling into a moderately strong solution of sugar in water, fruit juices, or into sweet liquids made from grain, grow and produce minute oval plants. A collection of these plants is called yeast or ferment. When these germs get into any of the solutions mentioned, they grow very rapidly and at once set to work on the solution, and through their work, which consists in feeding themselves—they so change the nature of the juices that none of the goodness in the grain, sugar, or fruit is left. Through their growth and multi-

—∞ The Current Outlook ∞—

plication these germs change the sugar in the solution into alcohol and carbonic gas. The gas bubbles up through the liquid and passes off into the air; but the alcohol remains in the solution.

The microscope has proved that the body of every living being is simply an assemblage of tiny cells, and that each one of these cells is a complete creature that breathes, eats, drinks, and excretes its wastes of digestion. Now alcohol itself, is the excretion of microscopic yeast germs, and this excretion might be called the urine of bacteria. The waste refuse of all living creatures is poisonous. When these microbes have polluted the liquid in which they are working with thirteen per cent alcohol (excretion) they are all killed by their own toxic waste product. This is the reason that it is impossible to produce alcoholic beverages with more than thirteen per cent alcohol.

There is, however, a special process called distillation by means of which they are made stronger (in alcohol) than the ferments (microbes) will make them. This is done by removing part of the *water* from the liquid, thereby leaving a larger percentage of alcohol.

Be sure to note that sugar is one of the most important heat and power producing foods of the body, while alcohol is a protoplasmic poison and has no value to the human anatomy as a nutrient or a medicine.



Alcohol has an injurious effect on every vital organ of the body. It acts as a brain poison and produces most terrible havoc upon its delicate cells and nerve fibres causing inflammation and congestion leading to chronic meningitis, thickening of the wrappings of the brain, and brain softening.

Alcohol has a most direct, pernicious influence upon the heart. This organ rests between beats, and if this period is shortened, and at the same time the work of the heart increased, sooner or later exhaustion must occur. Alcohol increases the heart beat, and therefore becomes a potent contributor to the terrifying death rate from this disease. Alcohol produces fatty degeneration and later hardening of the walls of the blood vessels, which easily results in a rupture of some of the capillaries, causing apoplexy. Then there is the liver—the largest organ in the body. The liver cells so essential to health and life, are, under the influence of alcohol circulating in the blood, soon replaced by inflammatory tissue, which, as it more and more contracts, literally squeezes the liver cells out of existence, causing the disease known as “hobnail liver,” resulting in premature death. A similar effect is produced on the kidneys by alcohol causing Bright’s disease which is known by physicians to be rapidly increasing. In case of pneumonia, a particularly fatal disease, alcohol greatly increases the danger by

—∞ The Current Outlook ∞—

lowering the body's resistance. Again, there is the effect of alcohol upon the stomach which is most pernicious because of coming in direct contact with the delicate lining of this organ creating inflammation, later producing ulceration which all too frequently leads to cancer.

Notwithstanding all this terrifying evidence against alcohol its use is rapidly increasing among both young and old, and its insidious advertising is rapidly creeping in everywhere. As early as 1937 an established journal for the newspaper trade reported that in the four years since the repeal (1933), the sum of \$75,000,000 had been spent for the promotion of alcoholic liquors in newspapers alone, not including magazines and other periodicals, radio advertising, bill boards, moving pictures, and other forms of publicity. And not content with this, these liquor dealers are seeking space in our college publications, and it has been stated that 101 college papers have accepted beer advertising, and that twenty-five of the leading ones take advertising for hard liquors.

The Union Signal states that there is now one retail liquor licensed store, saloon, or beer parlor for about every 100 families, or one retailer for 375 people. Some of our leading family magazines carry from three to five large liquor advertisements.

A shortage of sugar, yes, and if necessary for the good of mankind we cheerfully go without this most important food, regardless of lowered body heat and loss of muscular power. But where is our sugar going which is so necessary for our physical welfare?

According to *Brewers' Journal* for July, 1945, thirty-four brewers in this country consumed 184,690 pounds of rationed sugar; and the Treasury Department's tables make a total of approximately 287,207,000 pounds of sugar and sugar sirups used annually by the brewers.

Considering the before-mentioned facts, it is little wonder that our sugar food is rationed. But why have the breweries not had such restrictions also placed on the use of sugar used to produce alcohol?

In the light of the foregoing, is it at all surprising that we have a sugar shortage—but plenty of alcohol? This abundant use of sugar for the production of alcohol is largely in the hands of the people, both individually and collectively, and so long as no objection is raised it is likely to continue. We must remember that we, the people, are responsible for the conditions prevailing in our country, and if we try hard enough we can make these what we desire. Are we going to come under the control of an alcoholic deranged people, or are we going to take the means within our power to curb this vicious, devastating industry, and bring our people back to a life of integrity, motivated by high ideals and righteous living? The choice is ours. Which way—sugar and life more abundant, or alcohol and disintegration?



THE MYSTIC LIGHT



...

The Bond of Easter

By SARA ANN SMART

The "nails" which bound the Christ to the cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the earth and imbues it with renewed life.

—Max Heindel.

"I AM the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (St. John 11:25.) This is the beautiful promise that Christ gives us, and this is the promise that brings back new hope, new faith, and new courage to thousands of sorrowing hearts at Easter time. Into every grief-stricken heart comes the blessed assurance, "He is not here; He is risen," and because Christ arose from the dead, our dead also live. "Because I live, ye shall live also."

Definitely, Easter is not just another drab day that merges from one into another. Instead it is an extremely glorious and holy day set apart as one upon which we again come to realize the supreme purpose for which Christ suffered and was crucified. His own words, and His own promises are the very bonds which draw us closer and closer together making us as one during the days of Lent in which we commemorate His agony and His resurrection on Easter morn.

Nearly two thousand years ago there was the garden of Gethsemane, Golgotha, and the dawn of an Easter

morn. They seem so far removed from our own modern times and our different way of living. Yet all these things combined with His truths and His promises have come down to us through the ages, remaining as bright and clear and as rich as they were in the very beginning. They still are and ever will be as refreshing and healing as the warm rain and sunshine that are a very part of Easter day itself. When we stop to analyze and ponder on this statement, "Heaven and earth shall pass away: but my words shall not pass away," (St. Mark 13:31), the genuine magnitude of its truth as it stands today is almost overwhelming.

It is true that our mode of living has changed a great deal since the three-year ministry of Christ Jesus, but His blessed truths have never undergone any changes whatsoever. They have remained the same for they are ageless, and are ever new. His gift of Himself to us, His teaching, and His promises will always remain through all time to come our precious heritage from Him. And now when the day of His resurrection has come again we should seek to

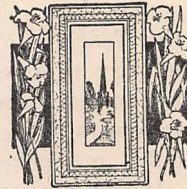
give ourselves wholly to Him.

The lesson that Christ gives us with His death and resurrection at Easter time, regardless of who or what we are, is that He gave *Himself* that we could unfold the powers of our Father which is in Heaven. Realizing the true beauty, importance, and unselfishness of this, we are drawn together in one great common bond on Easter day.

It makes no difference what may be the religious creed; the color of the skin, or the cast of the eye, we shall all be as one in brotherliness as we touch elbows and kneel in humble memory of Christ Jesus at Easter time. United in one great brotherhood, we shall come to know and understand that in our hours of sorrow and distress it is only through His teachings that we will ever again resume days of peace, of spiritual benefits, and material restoration. United in one common bond we shall realize anew that the beautiful, loving, and restorative Spirit of Christ, dominant over the long period of years, is with us still and has lost nothing of its force and power to comfort and heal.

Easter specifically and quite clearly teaches us that life never ends. Nature herself points out that even as the trees and flowers lay aside their draperies when the winter comes and seemingly end their life, yet in thousands of tiny buds they hold forth the promise of beauty and new life ahead. Surrounded by all the glorious loveliness of spring, and seeing the majestic grandeur of the whole world we can scarcely refuse to accept His promises with childlike faith and simplicity. Nature is ever reaching out in her proud beauty, crying aloud to us, "See, God is good. He made all this. He is here; He is risen; He is not yonder." Indeed we should be made of stone if our hearts did not quicken with new hope and joy at Easter time, for nature seems to almost shout aloud, "For the earth is the Lord's, and the fullness thereof." (I Corinthians 10:26.)

We all know that every human heart has its own Gethsemane. No man can ever hope to go through life without a Judas kiss, and no man can ever hope to walk the pathway of life without feeling the sting of the lash. No man can ever hope to avoid the jeers of the milling throng, for no man lives without some measure of suffering and heartache. These are his crosses, the crosses he must bear. And they are the crosses that make a closer bond between mankind and Christ Jesus; the bond for which He suffered and died in order that all man might be linked together in brotherliness and love. It is only through His understanding, through His pain and His agony that man learns to love his neighbor as himself. It is only through this bond and this bond alone that mankind is brought closer together. It is the bond that holds all in oneness during the five weeks of Eastertide when Christ pours out His



divine graces upon man. The true witness of Easter is the Christian fellowship of man.

At Easter time there are many questions which we might ask ourselves. For instance, we might ask if we are prepared within ourselves to accept the divine graces of our Savior. Are we going to accept them with the proper spirit of faith and due appreciation? Are we going to promise Him to walk closer in His footsteps, and do as He would have us do? Are we going to be willing to discard the old garments and don the new? Or are we still going to cling to the tattered shreds of our old mistakes, and to the remnants of our broken dreams? Are we still going to hold on to our heartbreaking memories,

and are we still going to keep right on living in the might-have-beens? Are we going to hang on to all these worthless things, or are we going to respond inwardly and outwardly to the pulsing heartbeat of the new life and new hope He promises us? These are but a few of the questions for which we should search our hearts for answers at Easter time. We know full well that we are the only ones who can solve these things for ourselves, for we are the ones who build our freedom or build our tombs. We build them alone from our lack of faith, our self-indulgences, our fears, our spite, and our hates, and we build them all against His will and His teachings. We are the only ones who are to blame.



There was no super force behind the teachings of Christ Jesus and there is none today. We are all free to accept or spurn them. Christ Jesus, the Teacher of men, did not try to give His teaching to man through armed followers. Instead He used only a spoken message of good will. It was through this very simple, gentle, but effective method that he made clear to man the way of all progress toward the ideal. It is only through truth that man is made free, and it is only as man understands this truth that he makes his progress. Man cannot progress successfully, either mentally, materially, or spiritually, if he is hampered by the clanking chains of mistrust and wrong thinking. Has not the Savior Himself said, "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

"Take heed therefore that the light which is in thee be not darkness.

"If thy whole body therefore be full of light, having no part dark, the whole

shall be full of light, as when the bright shining of a candle doth give thee light." (St. Luke 11:34-36.)

Recalling the above beautiful passages of Scripture to mind, we know then it is best at Easter time that the wasted days, the old scars, the old prejudices, hates, and mistakes be discarded and forgotten. We know then that it is best at Easter time to step forth with newer and better thoughts to meet the dawn. We can discard our old worn out garments and don newer and better ones and be at peace with ourselves, triumphant and joyous, resting in His undying love. We can learn anew, and profit by the lessons learned in the past.

We are aware that hatred is a poison and that it bears the bitterest of fruits. We are all aware that only love is good. Let us then shake off the shackles that bind and retard us. Let us know that the ashes of our yesterdays can be our birth bed for the new glories of our coming tomorrows. Let us remember that like the trees that bud again in the spring, even while the old life lies decaying about their feet, that this seemingly worthless matter is slowly forming the birth bed for new beauty and life. Let us take this to ourselves as a lesson, and profit by the mistakes of the past, letting them enrich the years ahead.

Christ Jesus left His death raiment in His empty tomb. We can do likewise if we so will. It means the sweeping out of old cobwebs and accepting Him instead. It means that we must become more Christlike in both heart and mind, and once this is done we can step forth with fresh confidence into a newer, larger, better, and brighter life on Easter day. No truer words are there than these,—"Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new." (II Corinthians 5:17.) We have but to catch the true Easter spirit to know that God will

restore to us all that is truly precious and good and glorify it before our eager watching eyes.

Easter — Resurrection, and Life Eternal. Easter lilies, tall slender white towers. Easter bells, beautiful and symbolical. Faith in Christ and His promises—"And this is the promise he hath promised us, even eternal life." (I John 2:25.) Faith in mankind. Brotherliness and love. Kindness and understanding—and the voice of an angel saying, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said." (St. Matthew 28: 5-6.) Beau-

tiful, comforting, far-reaching words echoing down through countless ages. Words that bring a message of the triumph of love over hate, of good over evil, and of life over death.

It is because of that first Resurrection two thousand years ago that we can go on about our life's work, no matter how dark or forbidding the future may look, or what we think it may hold for us. And because the Resurrection brings comfort to our hearts when we need it most, we all unite in common brotherhood at this Holy period to

Roll the heart's sepulchral stone away
And sing His praises Easter day.

Occult Interpretation of "The Water Babies"

By VIOLET SHAW

(IN TWO PARTS—PART ONE)



It is well known to occult students that gleams of the Ancient Wisdom, the inner teaching which has been preserved for mankind through the centuries by means of the Mystery Schools, often shine forth in the writings of the inspired mystics. Whether these persons are conscious of this knowledge or are simply mediums for the expression of the wisdom, matters little; but he who is a student of the teachings may glean much by seeking out the truths to be found in story form.

One tale which is definitely allegorical is Charles Kingsley's *The Water Babies*. Written to amuse a young son, it is at once a charming fairy story and a treasury of fundamental occult truths.

It is difficult to review a book such as this without quoting at length, for the language is beautiful and the dramatic instinct of the born storyteller makes the climaxes so satisfying. However, the book is probably familiar to

most readers, and I shall simply give a brief outline of the story with comments.

"Once upon a time there was a little chimney sweep, and his name was Tom." This little Tom is the Ego which finds itself in a very poor position in life, and yet he—or rather his lower self—seems quite well satisfied. He takes for granted the hard work and rough life, the dirt, the beatings, and cursings of the rough chimney sweep, Grimes (an unpleasant character who quite often runs afoul of the law). This is in accord with the teaching which says we are "where we are because of what we are," and that environment is the product of past experience. There is no real injustice in life, for we receive simply what we have earned.

However, there comes a time when dissatisfaction sets in. The Ego we shall call Tom has come to the point of an awakening. There is within him, as we shall soon see, a dawning recognition of the finer things of life, and an aspiration to be better than he is. The

Ego or Spiritual Self has tired of the dirt and sordidness of its surroundings and is willing to work for something better, and it soon makes the lower or personal self aware of this.

The opportunity comes as Grimes and Tom go into the country to clean the chimneys at Harthover Place, the mansion of Sir John Harthover. They start out on the country road, Grimes riding his donkey and Tom padding behind in the dust, looking eagerly about, for it is his first experience of the countryside. Something within Tom's soul stirs in response to the beauty of nature. He longs to stop and gather the wild flowers. However, his master has no time for such nonsense, and marches along the road until they overtake a woman in the costume of a country Irishwoman.

We will take notice of this Irishwoman, for she is the genius of the story who reappears in one guise or another throughout. This fine upstanding woman, with something in her eye that daunts even the hardened Grimes, is in reality the Love-Wisdom principle which is ever working to draw and guide us back to God—the reality of an all-permeating Spirit. As she walks by Tom's side and talks to him, he is strongly drawn to her.

Presently Tom is much surprised to see his master stop to wash at a wayside stream—for Grimes never washes if he can help it. However, he assures Tom it is not for cleanliness, but for coolness. Grimes cannot respond to the true power of water.

One of the occult significances of water is that of the time before mankind had lost its consciousness of the spiritual worlds, when we dwelt as one people in the watery conditions of early Atlantean days. Here in this story, we see water used again to symbolize the life-giving properties of spiritual knowledge. It shows the longing of the poor dirty harassed soul to drink and bathe in the waters of life, to reach the knowledge of at-one-ment with God. As the

Bible mentions so many times, the craving for this spiritual knowledge and peace is well described by the craving of the body for water, and the longing for its cleansing and refreshing properties.

So little Tom, as the Ego awakening to its need of God, wants to drink and bathe in the stream; but his master refuses to let him. However, Tom is a determined little fellow, and runs down the bank to splash in the water; whereupon his master commences to beat him unmercifully. In a dramatic incident, he is restrained by the woman, and she disappears over a hedge with the parting words:

"Those that wish to be clean, clean they will be; and those that wish to be foul, foul they will be."

Haunting words, those, to the sin-ridden consciousness of man. A low clear voice that ever calls him up and away—"Come ye to the waters"—"Ask and ye shall receive"—all through the ages, the promise of godliness to those who would be like God!

They that wish to be clean, clean they will be. This is the theme of the whole story, and we shall hear those words again before the end.

We pass on now to the point where Tom, as he works away sweeping the great chimneys, takes a wrong turning and comes down in a room, the like of which he had never even imagined. (This is the guiding of the Spirit—how often what seems a "wrong turning" turns out to be for our highest good.)

Tom finds himself in a dainty bedroom, all pink and white, with wash-stand set with appliances for washing—not even the towels were dirty, as Tom noticed—and with the true storyteller's instinct, Kingsley leads us through the mounting feelings in the little chimney sweep's breast, as he looks all around the room, until finally his eyes rest upon its owner, the daintiest of little girls, asleep on the white

bed. And Tom's first thought is, "Would I look like that if I were washed?"

In myths and fairy stories, the "fairy princess" always symbolizes man's higher self. Here we see an Ego looking for the first time at what he might be; his first glimpse of his true nature, as God intended him to be.

Then in a mirror he catches sight of his filthy, rag-clad body. The contrast between himself and the little white lady is more than he can bear. Ashamed and angry, he bursts into tears and turns to hide in the chimney—a very human reaction. However, in doing so, he upsets the fender and fire irons; the clatter brings the nurse running in, and Tom, still trying to hide, jumps out of the window.

Now comes a wild chase, for it is presumed by every one that Tom has stolen something and is running away, and they all run after him. We need not go into details of that dreadful journey of Tom's, through the woods, over the wall, across the moor and up the mountain, over the great desolation of Harth-over Fell. It is a flight typical of the wilderness experience which befalls every one who has awakened to spiritual life, when often we are literally forced out of former ways of life, and having lost the old, have not yet found the new. We are tested and tried by some wilderness experience, such as Tom now went through.

At last he stands on the crest of the mountain and sees far below him a green valley with a little stream, and a house with a woman in the garden. (Once again, water and the redeeming feminine principle.) Tortured by heat and thirst and weariness, he pushes on down the great limestone crags, by cracks that only a little chimney sweep could descend.

And behold, all this time the Irishwoman was following behind him!

He never saw her,—we never see the protecting Spirit—but there it is.

"So Tom went down; and all the

while he never saw the Irishwoman going down behind him." Do you catch an echo there, of Frances Thompson's *Hound of Heaven*, and the "strong feet that followed, followed after"?

When Tom finally reaches his green valley he is helped by the old lady who keeps the little school, but by this time he is in a delirium of exhaustion. Over and over again he mutters that he "must be clean." This intense desire draws him out to the brink of the stream, and at last he slips into its cool depths.

But Tom did not see the Irishwoman slip into the water ahead of him and change into her true self—"for she was Queen of all the fairies and perhaps of more besides"—nor did he hear her give strict instructions to the fairies as to caring for him. For Tom had now shed his black husk of a body, and from this time on was to be a water baby.

There is a paragraph here in the story, that is one of the most delightful pieces of satire imaginable at the expense of the scientifically minded people who do not believe in water babies because they have never seen them. As Kingsley says, "You must prove that you have seen *no water babies existing*, which is quite a different thing from not seeing water babies!"

There are also illustrations from nature that show, in a way the child-mind will not easily forget, that the thing we call death is only change to a different plane of existence.

All the time that the people were bewailing Tom's untimely death and carefully tending his discarded body, the real Tom was "swimming about with a pretty little lace collar of gills about his neck, as lively as a grig, and as clean as a fresh-run salmon." Tom's first aspiration was now realized: at last he was clean.

One of the lessons Tom learns in his new world is the transformation of form; many creatures who start out as poor ugly things swimming in the water, are changed into beautiful shining crea-

tures of air—a theme with which occult students are very familiar.

We also see Tom watched over by the fairies, the invisible forces which see to it that he is protected against various evils.

Finally there comes a time when, following a great storm, the water of the brook rises and many of the creatures follow the urge that leads them out to the ocean; and Tom, with the great desire for new experience surging in him, swims away down stream, singing, "Down to the sea—down to the sea."

We shall pass over some of Tom's adventures and the moral lessons taught thereby, until the great moment when he at last finds another water baby. Significantly, this long-desired companionship comes *after* Tom has shown he is worthy of it. He does not know he is being tested—we never do—but there comes an opportunity to risk his life for a friend and after doing this he is given the extension of sight which enables him to see and hear the water babies, who have really been around him all the time. He learns they have work to do in caring for the sea gardens and sea creatures, and he is very happy to be able to join in their work and their play.

And now we come to an unusually plain statement of occult law as contained in the visits of the two fairies, Mrs. Doasyouwouldbedoneby, and Mrs. Bedonebyasyoudid; for what could be a clearer statement of the law of Cause and Effect, than the work of Mrs. Bedonebyasyoudid, who, as her name implies, hands out lollipops and good things to the good water babies, and canes to the naughty ones? Poor Tom, unfortunately, comes in the latter class. I am going to quote his dialogue with this very wonderful fairy—the ugliest fairy in all the world—and any one who has read H. G. Well's *Undying Fire* may think back to that writer's majestic presentation of the duality of God and Satan. But we will let Mrs. Bedonebyasyoudid speak for herself. It is dur-

ing her weekly inspection, and she is handing out candies to the good babies.

"The lady called Tom up, and held out her fingers with something in them, and popped it into his mouth; and lo and behold, it was a nasty cold hard pebble.

" 'You are a very cruel woman,' said he, and began to whimper.

" 'And you are a very cruel boy; who puts pebbles into the sea anemones' mouths, to make them fancy that they had caught a good dinner. As you did to them, so I must do to you.'

" 'Who told you that?' said Tom.

" 'You did yourself this very minute.' Tom had never opened his lips; so he was very much taken aback indeed.

" 'Yes; every one tells me exactly what they have done wrong; and that without knowing it themselves. So there is no use trying to hide anything from me. Now go, and be a good boy, and I will put no more pebbles in your mouth, if you put none in other creatures.'

" 'I did not know there was any harm in it,' said Tom.

" 'Then you know now. People continually say that to me: but I tell them, if you don't know that fire burns, that is no reason that it could not burn you. The lobster did not know that there was any harm in getting into the lobster pot; but it caught him all the same.'

" 'Dear me,' thought Tom, 'she knows everything!' And so she did, indeed.

" 'And so, if you do not know that things are wrong, that is no reason why you should not be punished for them; though not as much, not as much, my little man' (and the lady looked very kindly, after all), 'as if you did know.'

" 'Well, you are a little hard on a poor lad,' said Tom.

" 'Not at all; *I am the best friend you ever had in all your life.* But I will tell you; I cannot help punishing peo-

(Continued on page 162)

The Returning Christ

By O. R.



N the "Acts of the Apostles," first chapter, we read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Being now at the holy season of Easter, when all nature is awakening, and responding to the annual cyclic influx of new life and new energy in a mighty effort toward growth, it is altogether fitting that we should give thought to the work which the risen Christ entrusted to us to carry on when He took leave of earth and which is now our responsibility, for the angels distinctly implied this and gave definite assurance of His return.

When Christ Jesus took permanent leave of His disciples He gave two commands: to preach the gospel and heal the sick. But previous to this, through all the considerable period that His disciples were closely associated with Him, the Christ was constantly impressing upon them and all earnest seekers who came to Him, one supreme requirement. To the disciples He spoke of it openly and to the multitude in a veiled manner through parables. He was constantly alluding to it. He approached it from every angle and every viewpoint. And in all their questionings, He strove to keep constantly in their minds and hearts this one paramount requirement: *We must live the life.*

What do we mean by living the life? It consists principally of three things and all involve the principles of experience and growth. They are: love, trust, and obedience.

One of the most inspiring things about the Christ and the Elder Brothers is that notwithstanding their immeasurable spiritual grandeur, they are both willing and able to meet every earnest seeker on his own plane. And this despite the strain and the suffering and harm to himself, which the said instructor undergoes for the sake of his pupil. Small wonder then that we exclaim:

"Awake my soul to joyful days,
And sing my Elder Brother's praise.
He justly claims a song from me,
His loving kindness, oh, how free."

And this same magnanimity abounds throughout the whole gospel narrative. "Come unto me all ye that labor and are heavy laden," said the gentle Christ, "and I will give you rest." And because of this constant consideration, He was frequently ridiculed and derided as being the friend of sinners.

We are taught that the aspirant must be possessed of an indomitable will, an unflagging courage, and a never failing determination. These are important, but unless we at the same time cultivate to the same degree the qualities of *meekness, gentleness, and humility*, we are almost certain to develop spiritual pride. And of all vices, spiritual pride is perhaps the worst because it is so difficult to cure.

The Christ did not say, "Come unto me ye that feel in your hearts you can say, 'Father, I thank thee that I am not as other men are.' " He would have been

of no value to the race had this been His attitude. Instead, "He came to give the weary rest, to set the captive free," and that is why on every hand "the multitudes with longing sought the man of Galilee."

Suppose, for example, the Christ, as promised, were to return in physical form to earth now and find the terrible state of turmoil and suffering which accompanies such a large part of man's feverish activities at this time. What do we imagine would be His reaction to this terrible state of affairs? Let us contrast all this with the example and teaching of the Christ. "Love your enemies," He said, "bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you, that ye may be children of your father which is in heaven." Has any single



one of us any ground for feeling superior? Have we not all in the past contributed to present conditions in some measure and have therefore become responsible for the circumstances confronting us?

Concerning the possibility of the early coming of the Christ, we may note in the 24th Chapter of Matthew these words: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes, in divers places. . . . And then shall many be offended, and shall betray

one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. . . . And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. . . .

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

From the foregoing we may infer that the time of His appearing may perhaps be near at hand, for many of the conditions spoken of by the Christ are, at this present moment, in process of fulfillment. In this same 24th chapter of Matthew the Christ says, "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Some years ago, before the outbreak of hostilities in Europe, several keen newsgatherers on that continent, clearly foresaw the impending conflict and warned the world of it in these words. "It's later than you think."

Perhaps we would do well to heed the warning in these words.

Eastertide is a time of tremendous activity, and there is now confronting us in the physical world a gigantic and most urgent task, and in order to achieve it quickly, it is necessary that we all work together toward the same objective. Likewise, there is in the spiritual

realms, an equally gigantic and an equally urgent task confronting us, and in order to accomplish the desired results in that realm it is imperative that we work together harmoniously, all of us keeping the same grand end in view and every one doing his part to the very best of his ability.

"Ever since the childhood of the race, man has been disobedient to his divine guidance; has been ambitious, cruel, and bloodthirsty. Yet in spite of this civilization has steadily advanced in a cyclic and spiral fashion. This has been accomplished through the work of the Great Law constantly working with man, always trying to inspire him with higher ideals, always utilizing toward this end the sufferings he brings upon himself. Through this law which is Divine Justice, man is taught through actual experience, he cannot love God and hate his brother; that he cannot truly worship God while he oppresses even the least of the ignorant ones who are his brethren, without in some life, either now or in the future, himself suffering from injustice, hatred, and oppression. And as with individuals, so with nations."

It has been said that normally the earth undergoes a purification by water and then by fire, alternately. But during this present century, owing to man's extreme perversity, humanity has undergone its second baptism of fire within a period of thirty years. Every soldier in the army, everyone in the navy, in the marines, in the air corps, every defense worker and helper has played a part in this work of purification.

The whole regrettable situation is due to carrying the doctrine of individualism or nationalism to its extreme. And this trend of thought must be radically changed or else humanity and the planet itself will be destroyed.

It is likely that this doctrine of extreme individualism or nationalism will

appear again and again, but it must one day give place to a nobler and a worthier aim based on the principle of Brotherhood.

"There is only *one* source—no other;
One light, and each soul is a ray,
And he who would slaughter his brother
Himself is seeking to slay."

It is our sacred duty to hold an optimistic attitude, so let's "Look toward the rising sun and the shadows will fall behind us." Even now, despite the darkness of the present outlook and the tidal wave of suffering that has overtaken mankind, we can discern nuggets of pure gold within the dross. We can glimpse the brightness of the spiritual rays heralding the dawn of a new era, wherein man's spiritual nature will be dominant; the principle of Brotherhood, our most powerful urge to action; and the Risen, ever-living Christ, our Example, our Leader, our Inspiration.

"Oh, slow are God's mills in the grinding,
But they grind exceeding small;
And slow is man's soul in the finding
That he is a part of the all.
Through eons and eons his story
Is bloody and blackened with crime
But he will come out into glory
And stand on the summits sublime.

"He will stand on the summits of knowledge
In the splendor of Light from the Source,
And the methods of church and of college
Will all of them change by his force;
For the creeds that are blind and cruel,
And the teachings by rule and by rod,
Will all be turned into fuel
To light up the pathway to God.

"This is the truth as I hear it:
The clouds are rolling away,
And spirit will talk with spirit
In the swift approaching day.
War from the world shall be driven,
From evil shall come forth good,
And men will make ready for heaven
Through living in brotherhood."

The Far Shore

By MARION WALDEN



COLDNESS. An utter weariness. Is this called dying? Then I'll not struggle. There isn't any reason for struggling.

I'm drifting out with a tide, away from people and things. There were voices, only a little while ago. My nurse, others, trying to talk to me. "Mrs. Arnold," they called. "Frances!" But now they're far back, shouting from a distance, fading dimly away. The walls of a hospital room were plain a little while ago, but they're gone, too, now, washed back by those swamping waves of darkness. I'll let myself go. There's nothing back there for me.

John isn't there, nor a little baby. John is out ahead in the mists somewhere, waiting for me. I'm getting closer to him. Perhaps my baby is there, too—I don't know. He never lived at all—that is, by himself. Getting born was too hard for him. And I never knew him or had him, really.

I thought he would take John's place. I learned to believe he would. I didn't think so at first, right after it happened, right after the message came. The message was the sum of all my days and nights of fear and worry. The completion of my heartbreak. "The War Departments regrets—"

That's all it said to me. All I remember. Everything stood still with the word "regrets." It was like a dam with flood waters piling up a fearful threat, and then the dam broke, and for a horrible eternity the waters stood still in the air. And after that there was only chaos.

The days that followed are confused in my memory. I don't remember how they passed. I don't remember whether I ate anything, or went to bed at night, or dressed myself. I kept telling myself

it was a bad dream, and I would wake up, and it wouldn't be true. But it wasn't a dream. It was real.

At first I thought I couldn't bear it. I kept asking "Why?" and there wasn't any reason. And then I came to see I could bear anything, because there was still a reason for me to live. There was going to be Baby.

Baby and I would have each other. I used to think how I would tell him about John. I would get out our snap-shot album.

"This is your Daddy," I would say. "This is the way he looked in his uniform." And I would see again John's dark, straight-browed eyes, in such serious contrast to his frank, small-boyish grin. Something about that grin always hurt my throat a little. I couldn't look at that picture for long. And so I would turn the page.

"This one," I would tell Baby, "is your Daddy and Mommy when we went to the beach for a picnic." Tall John, smooth-museled; little me, with blowsy, sun-bleached hair. "Some day you and I will go there for a picnic," I would promise.

I would rub my face against his chubby cheek, and smell his sweet talcum-powder smell. I would put my finger in his fat little fist. The baby would be John, partly. And he would need me. You can live when someone needs you. You *must* live. I would have to be an extra good mother . . .

But now there isn't any little baby. I ask again "Why?" Again there's no answer. I'll not ask any more questions.

My body feels battered, worn out. The hours just past, that seemed so endless, hours filled with mountains of pain and valleys of deep despair, have

telescoped now, so that they seem to have been but a moment. They aren't important. Nothing is important. I'm just being swept out . . . And away . . . Great waves are washing over me . . .

Sometimes there is music—sweet, calm, hopeless, like parts of Tschai-kowski's *Symphonie Pathetique*. John used to be amused because that music always stirred me so, and he called it an "emotional banquet," but I think he felt its fatal quality, too. Now it closes in—it has filled the universe, like the waves. Sometimes it carries me up to a crest, into light; and far away there is a vague form—a man standing, like John. Then the haunting melody crushes me down deeper than ever. Sometimes it arouses me, and I try to fight, to beat my way back to shore. And then it says, "Give up. Don't try."

Now everything is a deep blackness. Now, I am sure I shall never go back. The music is descending a sombre scale, to its lowest pitch. My senses are numb. I am dissolving into the blackness.

Out in the mists John will stand, his hands outstretched. He will be smiling, calling. I think I hear him calling now. "Francie! Francie!" Yes, it's his voice, I know. Sweep me toward him faster, waves. Play low, music. I'm near enough to hear his voice. They call it dying, but for me it's living. It's warmth, and rest, and you, John. I hear him again, now louder. Ahead, and up through a veil of thin cloud I can make out the figure of a man, and it is you, John. I know it is you. I can almost see your face, your straight dark brows, your tender mouth.

"I'm coming, my darling," I cry. "I'm going to go with you." A little while, now, a few moments, and I'll be with John.

But "No," you are saying, "no, it isn't the time. You must go back."

"Oh, no," I beg. "I can't go back. There's nothing left. Let me go with you." There are ranks of heroes behind him, and throngs of the aged,

whose bent backs are straightening and whose heads are lifting. Beyond is a great light, too dazzling for my eyes to bear just yet. "Take me with you, John!"

"Look back, dear Francie," you say. "Turn, and look behind you. Look, and see the things that I've seen."

I do as he says, and I have somehow come above the dark ocean, and back there is the world. I can see it altogether, and in separate parts, parts I never saw before.



The whole of the world is in turmoil, a restless, uncompleted place. There are too few places of peace and calm, too many of conflict, and wretchedness, and desperate need.

There is a place where two dull-eyed children, with rotten rags clinging to their thin little shoulders, both reach for a scrap of bread washed up against a broken building; but a great savage dog sees it, too, and growls them away. The children draw back to a safe distance from the threatening fangs, and they are too spiritless even to cry.

There is a family standing hand-in-hand, looking at a great blackened space that used to be their home and their garden. Most of the family are either very old or very young, and few can help much in the rebuilding.

There are tired people working overtime in wheat fields, in apple orchards, in factories, making and producing the things these others must have. There are rows of cots where sick and wounded

lie, and there seem to be too few to care for them. Everywhere the cry is for help, more workers!

And now over there I see a group of those I loved, and they are lonely and sorrowful.

I am young, and I was strong, once—not long ago. I might feed and wash those children, help those builders, those workers, nurse those ill and wounded. And there is still love for me to give and to have.

I'll go back. I see that I must. I must help finish the job that John was trying to do.

"Goodbye, John. I'll try."

"Courage," he says. I'll turn back with some of John's courage. That is what he has left me.

But can I?

I try to separate my body from the fluid. There is no strength, no realness in any part of it. And I *must* get back. I must turn and fight through these waves. These monstrous waves!

The music has returned, wild, determined to beat down my new courage. I struggle and cry out, but the terrible din drowns my voice. I can't reach the shore. I've drifted too far. I can hear them calling, those I love, those who are trying to help me. I am trying, too. Oh, I am trying. Help me! Reach out your hands and help me!

It's no use. I'm sliding back into a slough. The music and the waves are pushing me down, down. When I thrash against them, they grow angrier and stronger. I'm afraid I can't get back. I can only fight, and fight, and fight . . .

But wait! Are the voices growing nearer? Is it getting calmer? Is the fog clearing? Are those plain walls about me real again? A hand on my wrist is firm and smooth. The air is still, and easy to breathe. I can almost see my nurse, the others. I'm coming out of the blackness, the coldness. To warmth. To rest. To gain back my strength for work, for the many reasons still left for me to live.

OCCULT INTERPRETATION OF "THE WATER BABIES"

(Continued from page 156)

ple when they do wrong. I like it no more than they do; I am often very sorry for them, poor things; but I cannot help it. If I tried not to do it, I should do it all the same.'

"And there came over the lady's face a very curious expression—very solemn; and very sad; and yet very, very sweet. And she looked up and away, as if she were gazing through the sea, and through the sky, at something far, far off; and as she did so, there came such a quiet, tender, patient, hopeful smile over her face, that Tom thought for the moment that she did not look ugly at all. And no more she did; for she was like a great many people who have not a pretty feature in their faces, and yet are lovely to behold, and draw little children's hearts to them at once; because, though the house is plain enough, yet from the windows a beautiful and good spirit is looking forth."

(To be concluded)

Incarnate

By MYRA PERRINGS

*In the shining mold
Of a cyclic day
My soul is fused
With living clay;
I compass the round
From birth to death
And back again
To mortal breath.*

*I first am low
Who would be high:
The earth-mist, then
Clouds of the sky;
Kin to the sun
Are man and bird—
One letter of life's
Incarnate word.*


MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation



(NINTH INSTALLMENT)

 HE spiritual awakening which starts this process of regeneration in the Christian Mystic who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore, his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah, the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into the *white Philosopher's Stone, the diamond soul*.

In those, on the other hand, whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may be-

come chaste as the rose, and thus transmute the body into the *ruby soul, the red Philosopher's Stone, tried by fire, purified, a creative budding individuality*.

All who are upon the Path, whether the path of occultism or of mysticism, are weaving the "golden wedding garment" by this work from within and from without. In some the gold is exceedingly pale, and in others it is deeply red. But eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

This view gives us a deeper insight into the Transfiguration reported in the Gospels. We should remember distinctly that *it was the vehicles of Jesus which were transfigured* temporarily by the indwelling Christ Spirit. But even while allowing for the enormous potency of the Christ Spirit in effecting the Transfiguration it is evident that Jesus must be a sublime character without a peer. The Transfiguration as seen in the Memory of Nature reveals his body as a dazzling white, thus showing his dependence upon the Father, the Universal Spirit. There is a great di-

versity in present attainments, but in the kingdom of Christ the differences will gradually disappear, and a uniform color indicating both knowledge and devotion will be acquired by all. This color will correspond to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father. When this has been accomplished, the Transfiguration of humanity will be complete. We shall then be one with our Father, and His kingdom will have come.

The Last Supper and the Footwashing

We are told in the Gospels which relate the story of the Christian Mystic Initiation, how on the night when Christ had partaken of the Last Supper with His disciples, His ministry being finished at that time, He rose from the table and girded Himself with a towel, then poured water into a basin and commenced to wash His disciples' feet, an act of the most humble service, but prompted by an important occult consideration.

Comparatively few realize that when we rise in the scale of evolution, we do so by trampling upon the bodies of our weaker brothers; consciously or unconsciously we crush them and use them as stepping-stones to attain our own ends. This assertion holds good concerning all the kingdoms in nature. When a life wave has been brought down to the nadir of involutoin and encrusted in mineral form, that is immediately seized upon by another slightly higher life wave, which takes the disintegrating mineral crystal, adapts it to its own ends as crystalloid, and assimilates it as part of a plant form. If there were no minerals which could thus be seized upon, disintegrated, and transformed, plant life would be an impossibility.

Then again, the plant forms are taken by numerous classes of animals, masticated to a pulp, devoured, and made to serve as food for this higher kingdom.

If there were no plants, animals would be an impossibility; and the same principle holds good in spiritual evolution for if there were no pupils standing on the lower round of the ladder of knowledge and requiring instruction, there would be no need for a teacher. But there is one all-important difference. The teacher grows by *giving* to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. *He lifts himself by lifting them*, but nevertheless he owes them a debt of gratitude, which is symbolically acknowledged and liquidated by the foot washing—an act of humble service to those who have served him.

When we realize that nature, which is the expression of God, is continually exerting itself to create and bring forth, we may also understand that whoever kills anything, be it ever so little and seemingly insignificant, is to that extent thwarting God's purpose. This applies particularly to the aspirant to the higher life, and therefore the Christ exhorted His disciples to be wise as serpents but harmless as doves notwithstanding. But no matter how earnest our desire to follow the precepts of harmlessness, our constitutional tendencies and necessities force us to kill at every moment of our lives, and it is not only in the great things that we are constantly committing murder.

It was comparatively easy for the seeking soul symbolized by Parsifal to break the bow wherewith he had shot the swan of the Grail Knights when it had been explained to him what a wrong he had committed. From that time Parsifal was committed to the life of harmlessness so far as the great things were concerned. All earnest aspirants follow him readily in that act once it has dawned upon them how subversive of soul growth is the practice of partaking of food which requires the death of an animal.

(To be continued)

A ROSICRUCIAN CATECHISM

The Atlantean Epoch

Q. What do we know of the origin of the Atlantean continent?

A. Volcanic cataclysms destroyed the greater part of the Lemurian continent and in its stead rose the Atlantean continent, where the Atlantic Ocean now is.

Q. Does material science credit the story of such a continent?

A. Material scientists have demonstrated that there is ample foundation for the story that such a continent did exist. Occult scientists know that it existed and they also know what conditions then prevailed.

Q. What was the greatest difference between the world today and then?

A. Ancient Atlantis differed in many ways but the greatest difference was in the constitution of the atmosphere and the water of that Epoch.

Q. What was the nature of this difference?

A. From the southern part of the planet came the hot, fiery breath of the volcanoes which were still abundantly active. From the north swept down the icy blasts of the Polar region. Atlantis was the meeting place of those two currents, consequently its atmosphere was always filled with a thick and murky fog. Much water was also held in suspension in the heavy, foggy Atlantean atmosphere.

Q. How did the Sun appear through such an atmosphere?

A. The Sun never clearly shone but appeared to be surrounded by an aura of light-mist as do street lamps when seen through a dense fog.

Q. How visible were surrounding objects?

A. It was possible to see only a few feet in any direction and the outlines of all objects not close at hand, appeared dim, hazy, and uncertain.

Q. Was not this confusing to Atlantean humanity?

A. Man was guided more by internal perception than by external vision.

Q. How did this operate in his daily life and affairs?

A. He knew whether the man or animal he was regarding was kindly or inimically disposed toward him. He was accurately taught by spiritual perception how to deal with others and how to escape harm, and when later the Spiritual World gradually faded from his consciousness great was his sorrow at the loss.

Q. What was mankind of that time like?

A. Not only the country but also the man of that time was very different from anything existent on earth at present. He had a head but scarcely any forehead; his brain had no frontal development; the head sloped almost abruptly back from a point just above the eyes.

Q. How did he compare in size with our humanity?

A. He was a giant; his arms and legs were much longer, in proportion to his body, than ours. Instead of walking he progressed by a series of flying leaps, not unlike those of the kangaroo. The ears of the Atlantean sat much farther back upon the head than do those of the Aryan, and he had small blinking eyes.

Q. Was his hair similar to present day man's?

A. His hair was round in section. This peculiarity, if no other, distinguishes the descendants of the Atlantean races who remain with us at the present day. Their hair was straight, glossy, black and round in section.

(Reference: *Cosmo*, pages 291-292, 294)

WESTERN WISDOM BIBLE STUDY

The Risen Christ



The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them,

They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father.

John 20:1-17.

Contemplation of the fullness of promise contained in the message of the Resurrection brings from the heart of the spiritually aspiring an ecstatic outpouring of gratitude and adoration to that blessed One who has become the radiant symbol of hope and immortality to the Christian world.

The Western Wisdom Teachings explain that the mystery of the Crucifixion and the Resurrection involves the cleansing of the blood from egosim,

or the attainment of that pure and passionless state exemplified by the plants. Each of us is a Christ-in-the-making, and the incidents related in the four Gospels indicate steps on the Path for every Christian aspirant. The fact that at the Baptism, Jesus, a highly evolved member of the human life wave, gave his dense and vital bodies for the Christ Spirit to use during His ministry upon the earth, and that at the Crucifixion the Christ Spirit was liberated from the bodies of Jesus, entered the earth by means of the flowing of the blood, and was "resurrected," is an augury of what is in store for every human being.

Man has, in addition to his dense physical body, a vital body composed of four ethers. The two lower of these ethers are the avenues of growth and propagation, while the two higher, the light and reflecting ethers, compose the soul body, that golden wedding-garment which is the insignia of the Christ-life. The building of this soul body, the vehicle in which each of us will be "resurrected," depends upon cleansing the blood from selfishness and passion.

So it is that the promise of the Resurrection becomes imbued with an infinitely deeper and more soul-satisfying meaning when we consider that the yearly infusion of Divine Life brought by the Christ Ray as the Indwelling Planetary Spirit of the earth marks a specific point in the spiritual and physical growth and activity in all the plant, animal, and human life upon the earth. The Resurrection is a definite and glorious design in the pattern of existence which we follow in our evolution from a virgin spirit to the state of a God-man.

What Christ Jesus suffered, we are to suffer; the powers which He attained,

(Continued on page 187)

Astrology Department

The Basic Nature

By JAMES WEYLAND

The physical body itself is the greatest of mysteries, because in it are contained in a condensed solidified and corporeal state the very essences which go to make up the substance of the spiritual man, and this is the secret of the Philosopher's Stone.

—Franz Hartmann.

PART I



IN reading a horoscope, be it for character analysis, vocational possibilities, or health indications, the prime consideration may profitably be given to the *basic nature*, as indicated by the number of planets in the triplicities and quadruplicities. Whatever the general trend of the character, the abilities or powers of the Spirit ready for use, or the physical complexities, each can best be judged in the over-all light of the *basic nature*. To understand clearly what is meant by the *basic nature*, it is necessary first to consider the signs of the zodiac in regard to their intrinsic natures and their effect upon humanity.

There are twelve signs of the zodiac, each representative of a mighty creative spiritual hierarchy constantly emanating vibrations, the impact of which awakens into further activity a center in the individual that is of like nature to the zodiacal power unfolding that center. Together the zodiacal signs form the womb in which humanity is at present unfolding its latent spiritual potentialities on the spiral path of evolution from the unawakened Spirit-cell to self-conscious God-hood. Actually,

man is a zodiac in miniature, having in his being twelve spiritual centers, each corresponding to one of the signs of the zodiac, and gradually developing into the fullness of its potentialities.

Each zodiacal sign has been delegated a keyword or key-phrase which indicates the particular trait of character, or power of the Spirit it awakens in the individual. Each sign also has a planetary ruler, one of the Seven Spirits before the Throne, which it uses to educate humanity in the zodiacal powers it represents. The signs, with their keywords and rulers, and the keywords of the latter, are as follows:

1. Aries, initiative; Mars, dynamic energy.
2. Taurus, determination; Venus, attraction.
3. Gemini, dualism, versatility; Mercury, reason, self-expression.
4. Cancer, love for home, tenacity; Moon, personality, imagination.
5. Leo, vitality; Sun, individuality, will power.
6. Virgo, service; Mercury, reason, self-expression.
7. Libra, partnership; Venus, attraction, harmony.
8. Scorpio, secret forces of nature; Mars, dynamic energy.

9. Sagittarius, aspiration; Jupiter, expansion, ideation.

10. Capricorn, ambition; Saturn, contraction, persistence.

11. Aquarius, humanitarianism; Uranus, altruism, inventiveness.

12. Pisces, sensitivity, mysticism; Neptune, divinity, inspiration.

Generally speaking, we may say that there are twelve basic classes of people, each composed of those born with the Sun in that particular zodiacal sign. The people of each group will have certain fundamental traits in common, directed according to the planetary positions. However, we may more clearly define these classes by grouping the signs according to their effect on humanity into triplicities and quadruplicities, and then considering the number and significance of the planets, with the emphasis on the Sun and Moon, posited in each group. The Ascendant, which influences the personality and mentality, should also be considered. In this way we may determine the *basic nature* of the individual and ascertain the general pattern of his earth life. More com-

plete details may of course be determined by a consideration of the signs, planets, and houses as related to one another.

Illuminated students of the Ancient Wisdom, such as Paracelsus, have left us the teaching that there are four elements which compose the Source of Being, as well as composite man: fire, earth, air, and water. Further light upon this subject, of interest to every student of *spiritual* astrology, is to be found in the Western Wisdom Teachings, wherein we are told that the key to the final liberation of the spirit from the physical

body, an ultimate goal of true spiritual attainment, is to be found in the initials INRI placed above the cross at the Crucifixion, and representing the four elements. The Hebrew names of the four elements are as follows: *Iam*, water; *Nour*, fire, *Ruach*, spirit or vital air; and *Iabeshah*, earth. These also symbolize the salt, sulphur, mercury, and azoth which were used by the ancient alchemists to make the Philosopher's Stone, the universal solvent.

"The two I's (*Iam* and *Iabeshah*) represent the saline lunar water: a, in a fluidic state holding salt in solution, and b, the coagulated extract of this water, the '*salt of the earth*'; in other

words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are sulphur and phosphorus so necessary to oxidation, without which warm blood would be an impossibility. The Ego under this condition could not function in the body nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, Azoth, function-

ing in the mercurial mind. Thus the four letters INRI placed over the cross of Christ according to the Gospel story represent composite man, the Thinker, at the point in his spiritual development where he is getting ready for liberation from the cross of his dense vehicle."

Furthermore, "*Iam* is the Hebrew word signifying water, the fluidic lunar, moon element which forms the principal part of the human body (about 87 per cent). This word is also the symbol of the finer fluidic vehicles of desire and emotion.

"*Nour*, the Hebrew word signifying

THE SPIRITUAL NATURE OF ASTROLOGY

The science of the stars is essentially a spiritual science. Its effects are the results of the emanations of mighty spiritual Beings acting upon the inherent spiritual principles of microcosmic man—a cell in the great body of God unfolding its latent potentialities into dynamic powers. To the spiritual astrologer there are three legitimate ways of using the message of the stars: to aid people in character analysis, diagnosis of disease, and vocational guidance.

fire, is a symbolic representation of the heat-producing red blood laden with martial Mars iron, fire, and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body infusing it with energy and ambition without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

"*Ruach*, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial Mercury mind, which makes *man* and enables him to control and direct his bodily vehicles and activities in a rational manner.

"*Iabeshah* is the Hebrew word for the earth, representing the solid fleshy part which makes up the cruciform earthy body crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of the higher spheres for a time."

Classifying the signs of the zodiac in the light of this information, we have the four triplicities: four groups of three signs each having fundamental qualities in common. Thus we have the fiery triplicity composed of Aries, Leo, and Sagittarius, with *spirituality* for its keyword; the earthy triplicity composed of Taurus, Virgo, and Capricorn with *materiality* for its keyword; the airy triplicity composed of Gemini, Libra, and Aquarius, with *intellectuality* for its keyword; and the watery triplicity composed of Cancer, Scorpio, and Pisces, with *emotion* for its keyword.

We also have the classification of the signs according to their stability into cardinal, fixed, and common signs. From this classification come the quadruplicities. The signs Aries, Cancer, Libra, and Capricorn, comprise

the cardinal quadruplicity, which has *action* and *creation* as keywords. The signs Taurus, Leo, Scorpio, and Aquarius comprise the fixed quadruplicity, which has *stability* and *organization* as keywords. The signs Gemini, Virgo, Sagittarius, and Pisces make up the common quadruplicity, which has *flexibility*, and *refinement* as keywords.

Combining the triplicities with the quadruplicities, and considering the keywords of each, we have the twelve classes of people whose *basic natures* are indicated as follows:

1. Aries—active spirituality, pioneering.
2. Taurus—fixed materiality, determination.
3. Gemini—flexible mentality, dualism.
4. Cancer—active emotions, love of home, impressionability.
5. Leo—fixed spirituality, vitality, authority.
6. Virgo—flexible materiality, service.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

7. Libra—active mentality, capacity for partnership.

8. Scorpio—fixed, deep emotions, secret forces of nature.

9. Sagittarius—flexible spirituality, aspiration.

10. Capricorn—active materiality, ambition.

11. Aquarius—fixed, powerful mentality, humanitarianism.

12. Pisces—flexible emotions, sensitivity, mysticism.

The strength of the *basic nature*, no matter in which class it may fall, will naturally depend upon the strength of the natal horoscope as a whole, based upon a judicious synthesis of the various sign, house, and planetary influence, because the grouping of the planets may be such that a *pure basic nature* is not indicated. For example, there may be a majority of planets in fiery signs, indicating a basic spirituality, but equally divided into fixed and common signs, with the result that this spirituality may be both fixed and flexible. Or again, there may be an equal division of the planets into the fiery and mental signs, with a majority in fixed signs, indicating a nature both spiritual and mental, but of a fixed type along these lines.

So it is that people may be similar in their *basic natures*, and yet widely different in the detailed expression of the basic qualities. Thus in dealing with horoscopes, we find no two exactly alike, the various characteristics indicated being affected to a greater or lesser degree according to the strength of the *basic nature*. That is why the reading of the chart in its entirety is strictly individual, but there is much advantage to be gained by classifying the chart into one of the twelve groups, thus determining the *basic nature*, and making it possible to judge more accurately the direction and manner of the Ego's expression in the details of life.

(To be continued)

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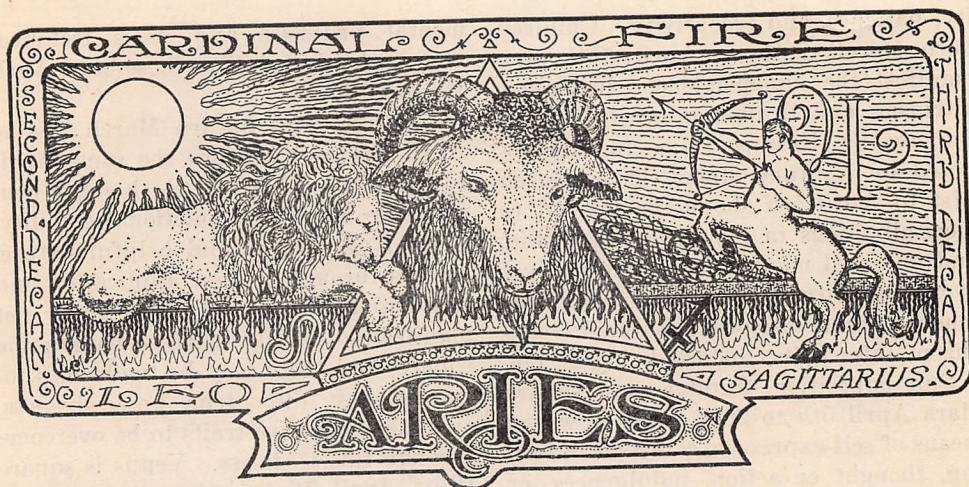
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The Children of Aries, 1946

Birthdays: March 21st to April 20th

PEOPLE born with the Sun in Aries, the Ram, are usually of a positive, fiery temperament and have great enthusiasm and energy. Brimming with forces similar to those released by Nature in spring, they have a zest for living, fondness for dynamic activity, and a youthful vigor often retained throughout life. Vigorous action is their delight—their great necessity. Without intense experiences, obstacles to overcome, endless things to do, life for them is meaningless.

Arians generally have all the forcefulness and self-assurance required for self-assertion and can be very aggressive; eager to contend with others or circumstances, often merely for the joy of victory. Being impatient of restraint, interference, or routine, and having initiative and strong impulses, they like to have their own way—to lead. As pioneers in various fields, they can be self-sacrificing, unrelenting, tireless in action, stimulating the less adventurous to follow them into a richer existence. However, impulse and lack of persistence can often impel them unwisely to forsake one enterprise after another, as a new interest replaces the

preceding one. And, unless self-disciplined, they may rush about like a brush fire throughout life; impressive, perhaps, but unlikely to do either themselves or others much good.

Craving to be always DOING something, the less evolved may blindly follow their impulses, seemingly indifferent to either the reason for or result of their actions. Although Arian insistence, egotism, and impatience can be trying at times, these people are generally well liked, for they are capable, generous, and protective toward those they like. But should the inner pressure that requires self-satisfying release be frustrated or fail to find a constructive outlet, offensive and objectionable traits may manifest. For, whether an able leader, a prodigy, a bully, or even a criminal, the Arian is always a person of action; if of misdirected action, wise redirection of effort and higher aims are obviously necessary to make socially useful the fine qualities of these people.

Children born between March 21st and 31st of this year have Sun conjunction Mercury; an aspect which, while adding to the positive forces of the mentality, can lead to egotism, headstrong conduct, prejudice, or undue pride, unless overcome by cultivation of humil-

ity, patience, and receptivity. Children born March 28th to April 10th may manifest the independence, brilliance, altruism, and dramatic forcefulness of Sun sextile Uranus. Due to Sun opposed by Neptune, those born March 21st to April 5th should be trained to view all things in a judicious, realistic, and unbiased manner, guarding against over-sensitivity, confusion, spurious schemes, and deception through psychism, false cults, distorted, ideals, etc.

Sun opposition Jupiter and square Mars April 5th to 20th hints of wrong means of self-expression, excesses in feeling, thought or action, indulgences or waywardness. Sun square Saturn may indicate hard lessons to be learned from circumstances, or difficulties requiring persistence, thrift, industry, common-sense, and faith for those born March 31st to April 17th. Aries children being quick to learn from observation, the parents of those born with an afflicted Sun should be particularly careful to avoid anything in their conduct likely to instill fear, distrust, and undesirable traits and habits in these youngsters. Sun trine Pluto will assist those born March 21st to April 8th to profit readily from careful training and constructive social contacts.

Because of Mercury's conjunction with Venus and sextile to Uranus, children born March 21st to 23rd may possess agreeable, social traits, poise, and much insight and originality. The sextile of Venus and Uranus, continuing until the 27th, can mean an imaginative, romantic nature, and creative ability. Mercury opposes Neptune March 21st to April 1st, indicating the need of guarding against deception, discouragement, morbid fancies, and confused or negative thinking for those born within that period. Fortunately, Mercury trines Pluto at about the same time, thus increasing determination, reliability, and self-control. The energetic, resourceful influence of Mercury trine Mars sharpens and quickens the

mental processes and gives technical and mechanical skill to those born April 1st to 20th.

Venus squares Saturn March 21st to April 1st and sextiles the same April 14th to 20th. The sextile bestows considerable moral and emotional stability, a cheerful, tactful, and helpful nature, success through patient application and self-denial. These qualities may not manifest so readily in those having the square, and there may be tendencies towards envy, discontent, possessiveness, and other negative traits to be overcome through unselfishness. Venus is square Pluto April 7th to 19th, intensifying the emotional nature and perhaps inclining toward extremes or cruelty which can be avoided. The stimulating square of Venus and Mars March 21st to April 5th can incite to emotionalism, restlessness, crudeness, ardent but unruly affections, and requires self-restraint and devotion to high ideals. Children born March 25th to April 6th have Venus opposing Jupiter—a planetary force which inclines toward excessive ease, luxury, pleasure, and love affairs. Such indulgences can be a threat to health and happiness.

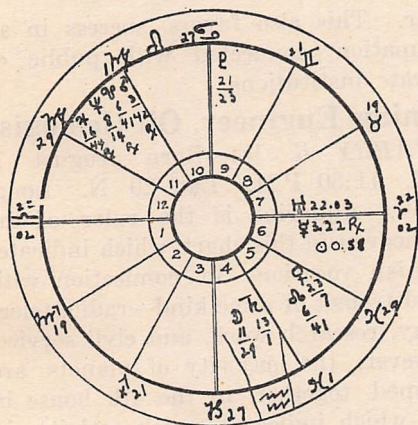
Mars conjunction Saturn suggests the need of early training in kindness, tolerance, unselfishness, right action, and the avoidance of unnecessary strain for those born March 21st to April 15th. Jupiter squares both Mars and Saturn during the entire solar month, signifying the possibility of mistaken action, temperamental outbursts, excesses, negative, or discordant views, and other tendencies to be counteracted by practicing moderation in all things, the acceptance of full responsibility under the law of causation of one's destiny, and a rational outlook not overruled by personal feelings.

The prolonged harmonious configuration of Uranus, Neptune, and Pluto promises participation in an era of social enlightenment and progress for all these children.

Reading for a Subscriber's Child

JOAN D.

Born March 21, 1933, 8:00 P.M.
Latitude 45 N. Longitude 75 W.



With the sign Libra on the Ascendant and the Moon in Aquarius, we have a personality which is pleasing and sociable. There is a decided aversion to anything of a discordant nature. Libra is the symbol of the scales or balance. This describes the moods, for at times the native is down in the depths of gloom and at other times the scales swing up to joy and happiness, and for no apparent reason. We find this may be more evident with Joan than in most cases, as Saturn, the planet of restriction or repression, is in conjunction with the Moon. This tends to give an inferiority complex, and will cause Joan to be timid in expressing herself. This combination placed in the 4th house—the home—indicates a denial of some kind in the home during childhood, as the Moon rules the early part of life.

The Sun, which represents the Ego, and Mercury, the mind, both placed in Aries, help to give energy, enthusiasm, and courage to forge ahead to a certain extent, regardless of the harmony loving Libra and the timid Moon.

Venus, the ruler of the Ascendant, is placed in Pisces in the 5th house. This gives great compassion for others, espe-

cially for those who are in trouble or in need. Venus is exalted in Pisces, and is the planet of love. This position indicates someone capable of feeling and compassion such as that felt by our Savior. Venus in the 5th house indicates a great love for children, and also gives an intense love for music. The latter is accentuated by Venus being ruler of the Ascendant. In fact, music is the best outlet for Joan's moods that could possibly be found.

Mercury placed in Aries indicates quickness in thought and speech—aptness in repartee or argument. Mars in Virgo makes one original and mentally active, discriminative, a good worker, usually following his own will, but doing so quietly. This position gives a strong interest in scientific pursuits.

The 11th house indicates one's friends, hopes, and wishes. The group of planets—Mars, Neptune, Jupiter, and the Dragon's Tail—placed here, shows an unusual type of friends, and through these friends will come some of this girl's greatest disappointments. This is where Joan will need to use those discriminative faculties and not be too impulsive or too generous with her friends. Mercury, the ruler of the house of friends, placed in Aries might cause impulse and lack of forethought. The emotional and charitable influence of Venus in Pisces would tend to be overgenerous to the point of being taken advantage of many times, thus causing a loss or breaking up of friendships.

Joan will not be satisfied to follow a regular routine or ordinary occupation. The Moon as ruler of the Midheaven placed in Aquarius shows a liking for the strange and curious—an inclination toward the unusual, original, or eccentric. Subjects of a scientific nature will appeal strongly. There is a powerful faculty for image making, drama, and music.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Telegrapher. Stenographer

MILDRED E. F.—Born August 1, 1909, 8:00 P.M. Lat. 42 N. Long. 78 W. The vocational planet in this chart is Jupiter, placed in the sign Virgo. This gives practical and scientific ability for the study of natural laws, hygiene, chemistry, and dietetics. Aquarius on the Ascendant with the Moon placed in Aquarius adds to the interest in scientific pursuits, such as laboratory or research work. The Moon in Aquarius shows political and educational interests, and ability as telegrapher, telephone operator, or as a worker in rapid transit of any kind. Uranus, the ruler of Aquarius, placed in Capricorn adds to the evidence of success in public occupations connected with these special lines, as well as those pertaining to electricity. There are indications of ability as a draftsman, or stenographer in civil service, or municipal office work, through the Virgo qualifications in detail work.

Real Estate. Shoe Salesman

JOSEPH R.—Born February 20, 1904, 8:30 P.M. Lat. 41 N. Long. 74 W. With the Moon as ruler of the Midheaven and placed in the sign Aries, we have a person who is changeable and restless, fond of traveling, and original and independent ventures. This requires a vocation which will bring these characteristics into profitable action. Venus, ruler of the Ascendant, in the 4th house, the home of the Moon, and in Capricorn; gives favorable evidence of success in real estate, building, house or property investments. Mars rules the 2nd cusp, which indicates what the person earns by his own efforts. Mars in conjunction to Jupiter in Pisces shows success as a salesman of foot-

wear. This also favors success in an occupation connected with public or private institutions.

Mining Engineer. Oil Geologist

HARRY R. W.—Born August 1, 1924, 11:30 P.M. Lat. 20 N. Long. 77 W. Aquarius is the ruler of the Midheaven in this chart, which indicates Uranian vocations in connection with rapid transit of some kind—radio, telegraphy, research work, and civil service. However, the majority of planets are grouped together in the 4th house in Leo, which indicates much activity in such 4th house matters as land, houses, real estate, mines, and hidden things. The Sun, Moon, Neptune, and the Dragon's Head are all located in this house. The Sun is trine to Jupiter which shows gain and benefit. Neptune rules oil. Venus, the ruler of the Ascendant, in the 2nd house in Cancer, which is the natural 4th house sign, again shows gain through 4th house matters, and especially land which contains oil.

Artist. Veterinarian

RICHARD F.—Born May 19, 1927, 4:40 P.M. Lat. 51 N. Long. 3 W. With Sun and Mercury in Taurus, and Libra on the Ascendant, this chart indicates artistic ability. The Moon, as ruler of the Midheaven, with a strong influence from Sagittarius as well as Capricorn, gives further love of beauty and harmony. Richard would be successful as a commercial artist, an interior decorator, or a teacher of arts or some unusual subject. Cancer on the 10th house, containing Mars and Venus, indicates a love for animals. Jupiter in Pisces in the 6th house shows success as a veterinarian. The strong influence of Taurus and Cancer brings in another talent—horticulture.

Monthly News Interpreted

Youthful Drinkers

A survey of the drinking habits of four hundred inmates of Clinton Prison in New York, as reported by the *Christian Herald*, shows that 1 per cent got their first taste of alcoholic beverages between the ages of five and nine years, 61 per cent between ten and nineteen, 31 per cent between twenty and twenty-nine, 6 per cent between thirty and thirty-nine, and 1 per cent after forty.—*Signs of the Times*, February 5, 1946.

Alcohol used as a beverage is always harmful and never beneficial and it renders the person, old or young, who uses it less able to resist disease; it undoubtedly is a narcotic, and acts as a brain poison. When alcohol is taken into the stomach it is not acted upon by the gastric juice which assists in digestion, but is quickly absorbed into the blood stream by means of which it makes a complete circuit of the organs of the body every thirty-seven seconds.

Alcohol has a special affinity for the cells of the nervous system, and within fifteen minutes after it is taken into the body it has a narcotizing effect upon the nerves, thereby destroying the sense of caution and responsibility; furthermore, sight, hearing, feeling, and taste are rendered less dependable. As much alcohol as is contained in a couple of glasses of beer narrows the eye span and shortens the distance of vision, reducing it about one third. This is particularly dangerous for the automobile driver who should always be alert, especially at street crossings and all intersections. Then, too, owing to nerve reflexes and muscular coordination being impaired, it takes the driver longer to shift his brakes. Under normal circumstances it takes about one-fifth of a second to put on the brakes; but when the driver has taken alcohol equal to that found in two glasses of beer, this time is lengthened to two or even four-

fifths of a second. And be it noted, that an automobile running sixty miles per hour travels nearly eighteen feet in one-fifth of a second. A large percentage of car drivers are young people under twenty-one years of age.

The law recognizes the fact that boys and girls are not fully developed, mentally, until that age is reached; and this being true, what must be the condition of these young people when the immature brain becomes befuddled owing to the influence of alcohol?

When one considers the appalling number of young people filling our penal institutions (in California alone, 90 per cent of the men incarcerated in prisons are under twenty-four years of age), surely we realize that something must be done to teach the impressionable youth the dangers attending the indulgence in alcoholic beverages. Every boy and girl has the right to find in his community adequate protection from this most insidious foe to physical, moral, and spiritual development.

No greater blessings can be bestowed upon an individual than an opportunity to aid our young people to develop into clean, upright, righteous men and women; and this can best be done by systematic, scientific education, and example. Young children learn almost entirely through example; older ones through observation, also. The wise Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Alcohol produces most terrible havoc on the delicate brain cells. George Thomason, M.D., F.A., and C.S., states: "The brain is the only organ of communication between God and man. Benumbing and desensitizing the brain by alcohol effectively blocks the avenue of appeal of God's Spirit to the heart of man. It destroys man's sense of re-

sponsibility toward his God and his fellow men. . . . Alcohol pollutes the mind, paralyzes the body, and desecrates the soul. Its whole life story is one of deceit. It deceives men into thinking they are strong when they are weak, warm when they are cold, fed when they are hungry, refreshed when they are exhausted, well when they are sick, and saved when they are lost. It leads them staggering into the abyss of physical, mental, and moral ruin, both temporal and eternal. Most appropriately has the wise man declared, 'Whosoever is deceived thereby is not wise.' "

Music Studied as Hospital Aid

So successful has been the use of music in treating neuropsychiatric patients that the Board of Supervisors yesterday ordered a complete study of such therapy with a view to ordering it for county institutions.

The supervisors named Dr. Karl Wecker, managing director of Hollywood Bowl, and Dr. George N. Thompson, chief psychiatrist, General Hospital, to undertake the study.

According to J. Arthur Lewis, coordinator of the bureau of music for Los Angeles, certain types of music have proved beneficial to neuropsychiatrist patients in veteran hospitals.

"It has not been fully determined as yet what kinds of music are best," Lewis said, "but organ music, played softly, and string music have produced excellent results."—*Los Angeles Examiner*.

The human body is in reality one vast musical instrument, and each grand division of the body was built by musical tones which vibrate to one particular scale in music; and any disease of any particular part of the body denotes that for some reason the vibratory musical work carried on by that particular musical scale is being interfered with and this interference manifests as disease. This being a fact, the quickest and most sensible way to restore health is to adjust the normal vibratory rate of that part of the body which is afflicted; and this can be done by music which produces the same vibration as that to which the diseased part of the body is properly attuned.

The human head is attuned to D flat major and music written in this scale will adjust the disturbed harmony manifesting in that part of the body. The throat is attuned to E flat major; the arms and lungs to F sharp major; the stomach to G sharp major; the heart to A sharp major; the intestine to C natural; the kidneys to D major; the generative organs to E major; the hips and thighs to F major; the knees to G major; the ankles to A major; and the feet to B major, and the same procedure as mentioned in relation to the head applies to each separate part of the human body, the music belonging to each particular part being used.

That music is universal in its expression is clearly demonstrated by the fact that its notes and symbols form a universally understood language which is intelligible to musicians of no matter what nationality. It is for this reason that music has the power to reach all human beings when interpreted either by means of the voice or some kind of musical instrument. It is therefore the most potent influence in swaying humanity known to man, and the time is not far distant when it will be used universally in healing disease, both physical and mental.

In studying the value and power of music it has been discovered that musical therapy is not new, for it has been found that the Egyptians, Hindus, and Chinese all have used certain types of music at various times to effect cures. However, it is only at a comparatively recent date that music has become somewhat widely used in a number of hospitals in the United States. Both physicians and psychiatrists are now prescribing music to overcome the effects of shock in our returning service men, and it is also being used to keep up the morale here at home. It is a self-evident fact that musicians must be trained before they will be successful in healing work. And this is being done now here in the United States.

READERS' QUESTIONS

Value of Prayer for the Deceased

Question:

Can I actually help my sons, killed in the recent war, by prayer?

Answer:

Yes, indeed you can. Your prayers and thoughts can be of immense benefit to them, for they can feel even more keenly than when in their physical bodies on earth.

The Rosicrucian attitude is to pray earnestly for the welfare of the departed and that they may learn the lessons of this life thoroughly in the experiences in Purgatory and the First Heaven. Cheerful, optimistic thoughts directed toward those who have passed on will enable them to adjust themselves to their new conditions and begin to make the most of the opportunities offered. Under no circumstances should we allow ourselves to burden our departed loved ones with demonstrations of grief and sorrow. We should keep in mind that actually *there is no death*, and that those who have discarded the physical vehicle have merely passed on into another room of existence. God's goodness and love exists throughout the universe, and we may rest assured that his immutable laws (such as rebirth and consequence) function so as to bring us all into that state of consciousness where we shall be able to *see* those now invisible to us. Then we shall know that in truth *there is no death*.

Concerning the true nature of prayer, Max Heindel gives the following helpful information: "To understand what prayer is, let us use the illustration of an electric power house with wires to the different houses in the city. In each

house there is a switch, and when we turn that, the power which was hitherto outside in the wires and power house, enters our dwelling, illuminates it, or runs motors, according to the laws of its manifestation. We may say that God primarily and the Seven Planetary Spirits secondarily correspond to the power house which is wired to everyone of us, and prayer may be said to be the switch whereby we put ourselves in touch with the divine light and life, allowing it to flow into us and illuminate us for our spiritual uplifting.

"It is a law that electricity will flow readily along copper or other metals, but is barred by glass, and before we can get the electricity into our houses we must have a switch *made in conformity with this law*, a copper switch. If we used a glass switch we would obtain no electricity; the glass switch would be a most effective way of barring altogether the electric fluid from our dwelling. In similar manner, if our prayers (which correspond to the switch) are in conformity with the laws of God, the divine purpose can manifest through us and our prayers are answered, but if we pray contrary to the will of God, naturally, such a prayer would operate in a manner similar to a glass switch in an electric circuit."

THE LIBERATED HIERARCHIES

Question:

Who were the two unnamed Hierarchies who passed into liberation, and just what does that mean? Where are they?

Answer:

The two unnamed Hierarchies who passed into liberation were Aries and Taurus, designated by some occult writ-

This is what we were discussing at.

ers as Xeophim and Teraphim. The reference to passing into liberation means that it was no longer necessary for them to work with us during the remaining great days of manifestation through which we as virgin egos are evolving. Of the five liberated Hierarchies, two are in the world of God and three in the world of Virgin Spirits.

DESCENT OF A REINCARNATING EGO

Question:

Do clairvoyants observe the descent of an Ego at the birth of a child? Please give me a description of this.

Answer:

Yes, it is quite possible for a trained clairvoyant to observe the descent of an Ego that is about to enter the body of the mother preparatory to rebirth. On page 313 of *Questions and Answers*, we find this statement: "In appearance it is a bell-shaped thing with a nucleus at the top and a great deal of material flowing behind it similar to the tail of a comet. These bell-shaped reincarnating egos also traverse elliptical orbits around the earth, until it is necessary for them to enter the womb of the future mother."

THE COMFORTER

Question:

What is the meaning of the words of Christ: "I will pray the Father, and he shall give you another Comforter"?

Answer:

God, the Supreme Being, has three aspects: Will, Wisdom, and Activity. These manifest through our solar God as the Father, the Son (Christ), and the Holy Spirit, or Jehovah. Christ Jesus was referring to Jehovah in the statement mentioned. This great Being has two sides. One phase of His work is done from the outside as a Giver of law, and law, when it is supplied from without, is a taskmaster that drives us to do this or that, or prohibits us from doing other things. It

demands an eye for an eye, and a tooth for a tooth. This is Jehovah, the author of the law, but when the time comes that we have *received the law within*, and are not driven from without, the taskmaster becomes a Comforter. The whole universe is governed by law—everything in the world rests upon law, and laws are our safeguards as well as our taskmasters.

The moral laws given by Jehovah upon Mount Sinai were designed to bring us to the Christ, and when Christ is born *within*, the law of the Holy Spirit also enters in. Then the Holy Spirit is the Comforter because we do *willingly* the things which are prompted by the inner urge.

INSTRUCTION OF CHILDREN IN THE HEAVEN WORLD

Question:

In the case of young children passing over at an early age the *Cosmo* mentions that they pass into the First Heaven direct, and it also indicates that they are treated as children while there. Why should this be, as the Ego is neither old nor young? Also, what language, or means of communication with one another have they when of different nationalities?

Answer:

When an Ego passes out during childhood its mind and desire body are not fully matured. Therefore, in the Second Heaven the instructions are given to it in a way that this child mind can comprehend. However, the facilities there for imparting instructions to these children are so great that they lose nothing by receiving information through the agency of the child mind.

Language persists in purgatory and the First Heaven, after that tone and picture consciousness take its place. Instructions are given to the children in the First Heaven in the language which they spoke while in the physical body.

NUTRITION AND HEALTH

"He That Believeth on Me"

By ALFRED BARRETT

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.

—J. Stephens.

"MOTHER! Mother!" cried John, running to meet an attractive woman who was coming up Mason Terrace. "Mother!" he gasped again, almost breathless in the heat, and an expression on his face as if what he had to say was of utmost importance.

"Why, John," she answered, "didn't I tell you not to leave the house while I was away?"

"Oh, but Mother! It's George!"

"Heavens! What's happened? Is brother worse?" And Mrs. Andrews' face, which a moment before had radiated all hope, now changed to a deathly paleness.

"No, Mother, no," continued John, walking alongside her.

"George isn't sick any more. He's out of bed. He's all right." But before he could finish the sentence the two had reached 43 Mason Terrace, and Mrs. Andrews was the first up the polished flight of steps to her new first floor apartment.

"George! George, darling! Where are you? George..."

Hardly had she reached the door when George appeared, still in his pajamas. The bundles were dropped with a careless abandon as his mother

clasped him to her. "Sonny! Oh, my darling." Tears filled her eyes and words failed her. "George, dear. Why you're all right! What's happened?"

"I don't know, Mummy... I just woke up... and... and... John was sitting beside me. I got out of bed... that's all I know."

"You mean you just felt well all at once, and you awoke and got out of bed—just like that? Oh, my darling!"

And Mrs. Andrews embraced him again.

"But what were you doing in George's room, John, when the doctor told you not to go in there when the nurse was away?" Mrs. Andrews said, turning to John.

"I did what the man at the hotel told me to do," John answered, searching his mother's face to see if it were safe to tell her the rest.

"The man at the hotel! What man at the hotel?" Mrs. Andrews continued, picking up the book she had just got from the library and John's newly-purchased swimming suit.

"Mummy, I'm hungry," interrupted George.

"Are you, Dear?" And she looked at George again, as if it were all a dream. But there he stood, his face healthy in color, though very light in

complexion compared to John, who was sunburnt. "Let's call Daddy first, then I'll get you some lunch—all right?"

"Okay, Mummy."

Barely able to steady herself, Mrs. Andrews took down the receiver and put through the call. "James, dear! Is it you? Oh, James! the most wonderful thing has occurred. George is out of bed . . . yes, George . . . he's right here beside me . . . he's completely well . . .!" There was a slight pause. "That's it. I don't know. I just got here: John came running towards me saying that George was out of bed . . . and here he is—perfectly healed! James, please come at once. . . All right." Mrs. Andrews hung up the receiver.

"There, I'll get your lunch. I had mine downtown," she said going to the kitchen. The boys followed her. "John, now tell me just what that man said."

"But he told me not to say anything." John was stubborn about keeping a promise.

"Yes, dear, but what man? You mean to say that after you saw Daddy down at his office you met a man and he told you to do something for George?" Mrs. Andrews inquired, putting a handful of dates on a large apportionment of a cabbage, apple, and raisin salad.

"He said—oh, there's the car. It's Dad's horn," answered the youngster interrupting himself and dashing to the stairs. Mrs. Andrews and George followed hurriedly.

"Look, Dear," cried the boy's mother, picking up George as Mr. Andrews came up the stairs. "It's true. He's healed."

"Sonny! Well, I should say you are healed." He took the child in his arms and looked at the face which only a few hours ago had the wan pallor of death upon it, and now appeared as if it had never known a day's illness.

"James, I can't understand it! It's too good to be true."

"I guess the good things are really the only true things," he replied, as if

he had momentarily undergone a spiritual transformation.

"But what's this, Son," he addressed John, "about a man at the hotel?"

"John says that this man told him not to say anything," interrupted Mrs. Andrews.

"He just looked at me," John continued hesitantly as before, "and said 'you'll remember won't you, Son? Don't tell a soul what I told you to do . . .'"

"Wait a moment," Mr. Andrews reflected. "I did see someone speak to John in the lobby. He was one of the lecturers at the Metaphysical Annual Conference. I thought I heard someone address him as Dr. Adams."

Mr. Andrews, scarcely finishing the sentence, went to the phone. "Get me Hotel Huron! Yes? Jack? It's Jim. Please check the register and see if there is a Dr. Adams listed there." A brief pause followed. "Yes? Oh, I'll tell you later about it. No, there is nothing wrong here at home. Just get me Dr. Adams on the phone."

Mrs. Andrews and the children stood by speechless.

"Oh, hello? Is this Dr. Adams? Well, Dr. Adams, this is James Andrews, manager of Hotel Huron. Were you perchance talking to a little boy this morning who had a bad case of sunburn? You were! Well, Doctor, I realize that I am an utter stranger to you, but will you please come here to my home at once? I've a matter of the greatest importance to discuss. Oh? I see—you have a lecture at three. Could you then come for dinner?" Another pause. "I'll meet you in the lobby at five and drive you here. Very well, goodbye. Well, we got him, Dear," said Mr. Andrews, hanging up the receiver.

John was crying. "What's the matter, Son?" asked his father.

"Now you'll tell him that I told you and he'll . . ."

"We'll do no such thing, Son. You have your lunch now. Then, like a good boy, you're going to go swimming,

and you can stay all afternoon, too."

"Oh, boy!" ejaculated John, sitting down to his lunch.

"Mummy, can I go, too?" asked George.

"Oh, Sonny, I wish you could—but not today. Here is your salad. Eat that first—slowly. Then mother has a nice surprise for her well boy." Mrs. Andrews was beside herself with joy.

"Mary," remarked Mr. Andrews, as he watched the youngsters eat, "I can hardly believe my eyes."

"Things have been getting better since we started being interested in spiritual things," said Mrs. Andrews thoughtfully. "First it was the apartment we wanted, then your big opening at the hotel, and now—most marvelous of all—George is well. James, I feel something has really happened."

"Well, maybe it has. I always liked that course in philosophy we took together at college, Mary. Remember?"

"I do, James. The second semester I liked better, when we studied the Scriptures—not as a holy book but as a history of the triumphs and failures of the human race in its search for that power which we call God." The two stood happily watching the two boys eat.

"Well, I know something very wonderful has happened, Mary. God's been good to us, hasn't He?"

"Indeed, He has, James," his wife answered. "Now, I must get busy for tonight," she said, going to the refrigerator.

"Maybe I should get back to the office," he said. "We will be here by six, Dear. Bye."

Mrs. Andrews went back to the kitchen. "You'll be back from swimming by 5:30 won't you, John?" she asked.

"Yes, Mother," answered John, finishing the last fig on the plate.

"And do you know what we're going to do next week, George?" asked the mother busying herself with the work at hand. "We're all going to go swim-

ming. Won't you like that?"

"Oh, boy!" gulped George, finishing the first meal that he had had in weeks, for up to this time fruit and vegetable juices had been his mainstay.

It was early evening when the Andrews family and Dr. Adams finished a vegetarian dinner. They were now on the terrace overlooking a part of the city. It was very quiet here. Occasionally the hum in the distance broke in upon their conversation.

"Now coming to the subject of the mind, and treating it perhaps differently from modern psychologists," said Dr. Adams, who had been going over the field of philosophy with the Andrews during dinner, "we can assume that there are two phases to our mental make-up, as there are to your little son's who has just been healed."

"Pop Bartlett," interrupted Mrs. Andrews, "of the Psychology Department at college, insisted that we all had two minds, each different from the other, but he felt that when it came to analyzing their separate functions no one really knew much about either of them."

"You can call them two if you wish—actually they are aspects of the same one mind," answered the doctor. "I call them, to make it as simple as possible, the conscious and the subconscious. The key to the mystery that you have just witnessed lies with this so-called mysterious subconscious mind."

"You mean to say that this subconscious mind is intelligent enough to function independently of our conscious mind?" queried Mr. Andrews.

"If directed properly—yes," answered Dr. Adams, settling himself in a more comfortable position before tackling the question. "You see, this subconscious is most amenable to control by suggestion. It is responsive to any command, and will carry it out to the letter."

"So does our conscious mind, for

that matter, doesn't it?" broke in Mr. Andrews. "So where is the difference?"

"Yes, and no," was the reply. "The conscious mind performs its own especial duty. Its work, however, is relegated to the world about us; it functions through the aid of the physical senses; it takes cognizance only of that which is tangible and palpable—in short, that which constitutes the objective world. That, by the way, is the reason why 'objective mind' is really its correct appellation. Its one particular office is that of reasoning. It is actually the reasoning mind.

"For a moment now, let's see what this means. It can reason inductively. That is, from particular to general. It will take any array of facts and classify them, collate them, and arrive at some general conclusion concerning the whole of which those facts are a part. This doesn't mean, however, that the reasoning mind can work inductively alone. It can also work deductively.

"Here is precisely where the subconscious mind enters the picture. This I must say because of the difference between the two. You will probably ask how they differ. Primarily in this: that the subconscious mind is the receptive mind. It always acts independent of the physical senses. It works best when the conscious mind is held in abeyance. In other words, when it is very, very still. 'Be still, and know that I am God.' There it is. It is our subjective intelligence."

"Let me pour you another cup of this herb tea, Dr. Adams," invited his hostess.

"Thank you, Mrs. Andrews. This happens to be my favorite tea," replied the doctor.

"But now, getting back to the subconscious mind. Some have even asserted that it is the soul. Well, be that as it may, I won't quibble over words. The subconscious mind simply *is*. You'll probably remember that I said that the conscious mind is the reasoning mind;

and that it reasons either inductively or deductively. Now the subconscious mind, on the other hand, reasons only deductively. Give it a premise, and if unhindered by the conscious mind, it will carry it out to its minutest and most logical conclusions. The subconscious mind controls every function of the body. That's the first important point to remember. The second equally important and of transcendent interest is that it is amenable to suggestion. This must never be forgotten. It will carry out any order or command most faithfully. And that is its most important function, and the one function in which it can be of use to us—as an instrument in healing our bodies, and in keeping them geared to health and wholeness."

"Do you mean," asked Mr. Andrews, "that we can have access to this mind, and compel it to work for us?"

"Exactly. That's just what happened in your home this morning," replied the doctor.

"Miraculous!" ejaculated Mrs. Andrews.

"It does appear like a miracle, doesn't it? Yet it follows natural law. We are fearfully and wonderfully made, the Scriptures tell us. And we are, at that. The subconscious mind, you must never forget, is ever on the alert. It is most receptive, however, when the conscious mind is held in complete abeyance; that is, when it is stilled. In sleep, for instance, our conscious mind is quiescent; the subconscious, on the other hand, is keenly awake. It is then ready to do or perform whatever it is told."

"But can that be possible?" interrupted Mr. Andrews.

"Your son, George, Mr. Andrews, is a living example of just that. God moves in a mysterious way, you know. This morning, when as chance would have it, I spoke to your boy, I saw that he had that one precious quality in him that would enable him to perform miracles—and that was *faith*! In all works of healing faith is prerequisite. That's

(Continued on page 190)



The Power of Imagination



N working with God's laws to create and establish a condition of health there is no more powerful means to be had than the faculty of *imagination*. By forming in our *mind's eye* a picture of what we wish to bring into reality, and holding to that picture sufficiently, we can be of unlimited aid to ourselves and others in matters of health.

Actually, everything that is created is first pictured by the imagination, and that fact alone provides a key to the formation of a more perfect organ or body. Furthermore, occult philosophy teaches that "the human mind is incapable of imagining anything that cannot be achieved," so we may feel perfectly confident of results in forming a picture of anyone we wish to assist as functioning in perfect health. The basic attitude upon which such imaginings are made should of course be, "Not my will, but Thine be done," for it would be a mistake to endeavor to *force* one's own will in this or any other matter.

First efforts at imagining a perfect organ or body may be imperfect and weak, but "persistence, *persistence*, and always persistence will win at last." To make our imagined pictures an *actuality*, it is necessary to practice uninterruptedly, "day after day, exercising the will to keep the thought focused upon one subject or idea, exclusive of all else." Many successful

healers of today use this method exclusively, and have amply demonstrated its efficiency.

In the light of the above, it is easy to understand why it is so detrimental to allow the mind to dwell upon disease. The faculty of imagination may be used destructively as well as constructively, and we should therefore be careful to entertain no pictures or thoughts which we do not wish to see crystallized into reality.

The *good*, the *true*, the *beautiful*! Let us think on these things, and use the power of imagination to bring them into manifestation for ourselves and others.

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

March	4—11—18—25
April	1— 7—14—21—28
May	4—11—19—26

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

PATIENTS' LETTERS

Florida, February 1, 1946.

The Rosicrucian Fellowship

Dear Friends:

My mother, who will be 85 years of age on Feb. 6, went through her appendectomy and explorative operations on Jan. 12 without any trouble at all, much to the amazement of the entire hospital staff.

When five doctors, including the surgeon, remonstrated with our doctor trying such a thing with a woman her age, our doctor said, "This woman and her daughter have something that has medical science licked a thousand ways. I don't know what it is, but it has sustained her before, and it will sustain her now." The surgeon replied, "Nothing has licked medical science or surgery, and you know it." Our doctor said, "That may be so to your way of thinking, but I am not so sure medical science is supreme. Anyhow, whatever it is these people have has carried them through illnesses which I have pronounced fatal. They didn't die, and why? The daughter not only thinks her mother will come through this operation, she knows, so go ahead and operate."

Of course, we realize that it is the *knowing* that helps us through situations like these, and we are ever so grateful to God for His wisdom through the Teachings.

—J.E.A.

England, January 6, 1946.

The Rosicrucian Fellowship

Dear Friends:

Since I penned my application a few short weeks ago, I have experienced better health than I have known for any similar period in the past few years. I pray God for your continued assistance, not only for me, but for sick people everywhere.

—T.S.

Do You Want to Regain Your Health?

HEALING THE SICK is one of the departments in which the Rosicrucians specialize through their system of healing by the ministrations of the Invisible Helpers. The Helpers work on the etheric body of the patient, principally at night while he is out of the body in sleep. We shall be very glad to give anyone who is sick the benefit of the assistance which we can render along this line. The patient establishes connection with the Invisible Helpers by writing a weekly letter to Headquarters. He is also given supplementary advice on diet, exercise, etc. This department is supported by free-will offerings. If you are sick, and if you are interested, address,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

Children's Department



Little Oliver Earthworm

By MRS. EUGENE T. MCCOY

(CHAPTER FOUR)

LITTLE Oliver's desire to see a human god was about to be fulfilled—in a most satisfying manner.

Paulie and his grandmother (Nanny, he called her) had an intimate bond: their love for flowers and animals. Whenever little Paul drove away from Nanny's home with Daddy, Mommy, and little Sister, his parting gift was always a flower. None of them could ever forget his lovely face as he gravely but joyfully watched Nanny pick the flowers and hand them to him.

Yesterday, Daddy had brought little Paulie over to spend the night with Nanny, who was taking him to the zoo this morning. He had slept with his Auntie, and it was so early that she was not yet awake. The outdoors called. Little Paul threw off the covers with all the "pep" of three and one-half years, and hied his pajama-clad self to the lath house.

This structure pleasingly boxed three sides of the stone-paved patio, which was open to the sky. In the center a fine lemon tree grew—as a sweet-smelling umbrella. Roses climbed on each inside post. Little Paul sniffed at the fragrant blossoms and stroked their velvety petals. He feasted his eyes on all the loveliness about him. In the left-hand back corner was the pool with

lotus and goldfish. Feathery fern grew gracefully among the rocks, and violets shared honors with cineraria round about. Easter lilies adorned a spot near the pool. Hanging baskets and odd-shaped shelves artistically placed held growing things of all kinds.

Elk's horn, in a high corner, pleased little Paul. It was so big and scary, reminding him of the hair-do of some animals on the deer mesa at the zoo. He grew very excited at the prospect of going to the zoo. Besides the animals, of which he preferred to remember the little performing monkeys and seals, he had friends there. The Boss-lady, who was as understanding and affectionate with children as she was with her animal charges, had graciously allowed Nanny to take her picture with him, and had smiled at him as warmly as a nice fire in the fireplace. Then, the kindly negro woman who sold peanuts was very nice to him. He would buy a big bag of peanuts from her today.

But the charm of the growing things about the little boy replaced his thoughts of the zoo. Everything was so beautiful, but very still. Even the birds were not yet up. He suddenly spied some carrot shavings in the begonia bed. They looked good enough to eat. He picked up a few. What was this? A little worm! A perfect little beauty! Gracefully it moved, easily, slowly,

curious and investigating. Its color was a delicate, cheek-pink that matched little Paul's rosiness. Carefully placing the forefinger of his right hand under his new-found treasure, Paulie quickly transferred the earthworm to his left hand, and looked at it intently.

This wonderful moment for little Oliver (for it was he) was charged with a mixture of joy and fright. He didn't know which he felt the stronger, if either. Paul, too, was a bit flustered in his excitement, but this quickly passed as a protective feeling came over him. This was a nice worm. His favorite color, too. Something like his Mommy's ruby ring, only this moved. A real treasure!

Little Oliver was aware of Paul's feelings, and contentment soothed him. He was somewhat awed, too, as well as proud of the distinction of being held by one of the gods in the palm of his hand. This was one of the greater gods, Oliver was sure. He felt the gentle kindness and amiability which Paul radiated.

It was a lucky day for little Oliver. He did not worry about getting back into the begonia bed. His faith assured him that his god would take care of everything, and at present he was so happy with Paul that he did not feel lonely for Peter or Mary.

Nanny came into the patio. "Oh, there you are, my Paulie," she lovingly addressed the little boy, and stooped down to embrace him.

Kissing Nanny a juicy peck, Paul looked up at her with big, brown eyes full of the wonder of revealing nature. "Look, Nanny. Lookit this. It's mine." He held out his tiny hand, cupped to safeguard the earthworm.

"What a cunning little earthworm," said Nanny as she quickly scooped a bit of earth and put it on little Oliver. The latter sighed thankfully. He was not feeling very well. He was deliriously happy but physically weary and about fagged

out. Approaching dawn affected his energy.

Little Oliver did not locate Nanny's presence. The influence of Paul was upon him too strong. This god obliterated all others. He knew the glory of the sunshine which was Paul's hair, the light of love which was Paul's affection for him, the satisfaction of good which was Paul's gentleness and mercy, and was wholly grateful that his ambition and prayer had been granted so soon.

"Have you a cage for my pet, Nanny?" he asked.

"No, Paulie, earthworms don't live in cages. They must remain in the earth to live. It is as if some big fellow tried to keep you in water. You couldn't stand that and would die, so will the earthworm if we don't put him back. The earth is his home," replied Nanny.

"Oh," said Paulie. He looked disappointed.



"Would you like to keep him some place where you will know where he is?" asked the understanding Nanny.

"Yes, please," came the eager reply.

"Well," said Nanny, "select a plant you like and I will put it in a pot. We will let the earthworm live there. O.K.?"

Paulie was delighted with this idea, and chose a handsome camellia with rosecolored flowers matching little Oliver. Nanny dug it up and placed it carefully in a sixteen-inch pot which she filled with peat moss and leaf mold. Then she dug a small hole into which Paulie slid little Oliver, covering him carefully with a bit of compost and finely-cracked nut shells.

"I think you had better give the little worm some companions," Nanny

decided. "Shall we find him some worm friends to play with?"

"Ye-ES," Paulie agreed, giving a little hop to express his satisfaction over the idea. He watched with interest as Nanny slowly dug the hand spade into the soft soil. She told the little boy that she had to give the earthworms time to get out of the way, as she didn't want to cut any in two. The spade upturned a dozen or more deep red adult worms, besides many of all ages, including a few capsules containing eggs. Paulie thought these latter were currants, but Nanny told him they were earthworm houses for their babies.

Paulie helped Nanny dig little holes for the earthworms, and together the big hands and the little hands carried the pot to a low shelf that Paulie could reach and visit. Paulie brought water and poured it into the dish Nanny put under the pot. They discussed the kind of food the earthworms should have and how often it was to be given them. Paulie would take complete charge of the pot, when he came over. It was all a wonderful adventure to him.

Nanny also told him how the earthworm's tiny tunnels ventilated the roots of the plants, as well as piped water to them; how this natural cultivation besides being constant and consequently ideal, was not injurious to the underground parts of plants, as garden tools could not help but be, since they could not tell where they were going, and the earthworms could. She also told him that during this time of the year, the Easter Season, all of the plants and trees were being given new life by God, and that was why everything was growing and flowering so luxuriantly.

Paulie was charmed, and he seemed to understand so well that Nanny wondered if he might be a potential successor to her admired Luther Burbank! Indeed, as she knew, his horoscope indicated much ability along these lines, the result of much effort in past lives.

By this time it was getting quite light, and the birds were chattering noisily all about. A saucy jaybird perched himself in a rose tree nearby and with cocked head peered inquisitively at Nanny and Paulie.

"Go away, you rascal," laughed Nanny. "You won't get your breakfast here."

"Would he eat our earthworms, Nanny?" anxiously inquired Paulie.

"Indeed, he would, if he could get them," replied Nanny. "But he can't get them, don't you worry. The earthworms stay down under the surface during the daytime so they are safe. Now, we must go inside, my Paulie, and have breakfast, so we can get ready to go to the zoo."

This suggestion met with Paul's full approval, and he hopped up the path, reaching out his hand to Nanny, ready for any new adventure the day might bring.

As for little Oliver, he would welcome changes. Nothing could remain the same, for *everything grew*. And he was completely happy to be under the care of a god—and especially when that god was such a wonderful one as Paulie! It was a wonderful world. How good to be alive!

(To be concluded)

THE RISEN CHRIST

(Continued from page 166)

we, too, will some day possess. Eventually, when we, as individual aspirants, have lived a life of purity and self-forgetting service long enough to evolve the radiant soul body in which one functions in the higher worlds, we will then experience our own crucifixion, resurrection, and ascension. Then we shall be shown how consciously to sever the ties (the "nails") binding us to the physical body, so that we can at will leave the dense vehicle and soar into the higher worlds to perform a wider work for humanity.

MT. ECCLESIA NEWS



R. Enrique Laroza, Minister of Education in Peru, South America, and a Probationer of The Rosicrucian Fellowship for the past fifteen years, was a visitor at Mt. Ecclesia during the month of January. Sr. Laroza was on his way home after a successful visit to Washington, D.C., where he completed arrangements for installation of electrical laboratories in the new college of engineering in Peru, the construction of which he is supervising. Later in the year Sr. Laroza expects to retire, and with his family, settle in Southern California.

A genial guest at Headquarters during the first part of February was Mr. Elow Carlson, one of our Probationers from Seattle, Washington. He was accompanied by his lovely daughter, Mrs. Duwayne Haugen, also of Seattle.

From Oakland, California, came another Probationer of long-standing, Mrs. Ruby M. Jones, for a few days' stay during February.

Other visitors to the Mount—these from a far-off northern clime—were Mr. and Mrs. J. C. Morris and their charming little four year old daughter, Phyllis, of Anchorage, Alaska. These friends have made the long trip to Headquarters a number of times during the years since they became affiliated with Headquarters, and are always warmly welcomed at the Mount.

* * *

On the afternoon of Sunday, January 27th, friends and co-workers of Mrs. Heindel called at her cottage to express their gratitude and affection on the occasion of her birthday anniversary. A beautiful floral offering of golden acacia, mimosa, and narcissus, set off by purple statice, solanum, and periwinkle, was presented to her.

To express her appreciation, Mrs. Heindel responded with a warm, impromptu speech, in which she urged

her fellow-workers to seize the opportunity for service offered by the approach of the Aquarian Age.

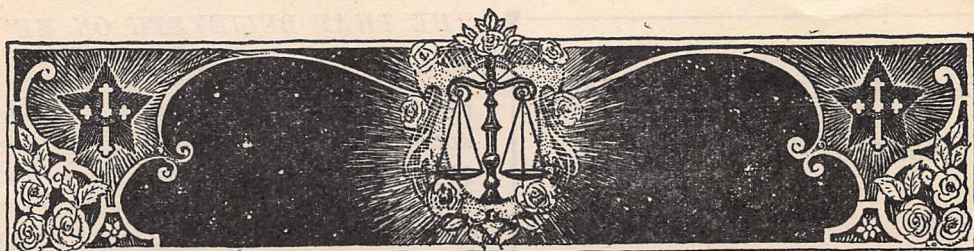
After the serving of delightful refreshments which had been brought in by the friends, Mrs. Heindel and all present joined hands in a circle while they sang "Auld Lang Syne," and "Blest Be the Tie That Binds."

* * *

The new bus line mentioned in our March issue of the Magazine seems to have proved a complete success. Privately owned and operated at first, the line has now been taken over by the city of Oceanside, and plans have been made for increasing the number of busses in operation. Plans are also being considered for a thirty minute schedule instead of the present forty-five minute one.

Spring gardening during the past weeks has added much to the attractiveness of the grounds at the Mount. The lemon and lime trees have been carefully trimmed and treated to a thorough cultivation, giving a very trim and pleasing appearance to their part of the orchard. The garden spot adjoining the Healing Department Building has been prepared for a new crop of the various vegetables which are ever in demand for the many palatable dishes concocted in our kitchen, and numerous flower beds have been weeded and made ready for a new blossoming.

Of interest to Mt. Ecclesiastes, as well as to the whole town of Oceanside, is the contemplated location of a municipal airport in the San Luis Rey Valley below the Mission. This tract of land, designated by Los Angeles engineers as the most ideal site for an airport in this area, is so situated that, should it be chosen, landings and take-offs of planes will be easily visible from Temple Hill. No forgetting then that we are fast moving into the Air Age!



Center and Study Group Activities Of The Rosicrucian Fellowship

“WE are again at the time of Easter. The life impulse from the cosmic Christ which entered the earth last fall, came to mystic birth at Christmas, performed its wonderful magic of fecundation during the months between autumn and the present Easter time, and is now liberating itself from the cross of matter to ascend again to the throne of the Father, leaving the earth clothed in the verdant glory of spring ready for the physical activities of the summer season.

“At it is above, so below . . . There came to us in the fall a new impulse toward the higher life; it culminated on Holy Night and has worked its magic in our natures according to the way in which we have embraced our opportunities. . . . The service we rendered or failed to render determines whether a new opportunity for greater service will give us added impulse heavenward; and it cannot be said too often that it is useless to expect liberation from the cross of matter until we have used our opportunities here and thus earned a larger sphere of usefulness.”

—Max Heindel.

HAVANA, CUBA

Capably assisted by one of their Probationers as teacher, the friends of this Group have been studying *The Visible and the Invisible Worlds* in their recent Philosophy Classes, and have found the

subject provocative of much thought and discussion. These lessons have have proved beneficial as preparation for the Preliminary Philosophy Lessons from Headquarters. A number of new students have been added to the class, a spirit of eager interest and good will prevailing.

CALGARY, ALBERTA, CANADA

Regular reports from the secretary of this Center bring encouraging news of the continuation of a full program of activities, including the Philosophy and Astrology Classes, the Sunday Devotional Service, the Healing Service, the Sunday School, and the Probationer Class.

Christmas festivities included a Sunday School lunch, enjoyed at the home of one of the members. A beautifully trimmed Christmas Tree added to the attractiveness of the decorations, and brought numerous admiring remarks from members and friends.

LOS ANGELES, CALIFORNIA

Recent subjects studied by the members of this Spanish speaking Group, meeting at 511 Eastern Ave., have included the various bodies of man: vital body, desire body, and the mind. A spirit of joy in service continues to be manifested by these workers “in His vineyard,” and we pray that the spiritual rewards thus being attracted may increase abundantly, brightening with His glorious love the Path of each.

You Are Invited to Attend

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The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

"HE THAT BELIEVETH ON ME"

(Continued from page 182)

the big secret that very few people know, or if they do know, they don't put it into practice. Now I knew that George was in a passive state by what John had said. So I told him to go home, sit quietly by his bedside, and send him this one thought—'*You are healed, my brother. You are healed.*' I also exhorted him to sit there until his brother George awoke and got up. Of course I worked with him."

"If I felt in any mood to be facetious, Dr. Adams, I'd say let's send it to 'Believe It or Not,' " remarked Mr. Andrews with a half-smile on his face.

"You mean," resumed Mrs. Andrews, "that this morning when my son's subconscious mind received that message, it acted instantly and healed George?"

"That's just what I mean. That's how Christ Jesus performed many of His cures. He, whenever possible, first quieted the fears of those around Him. He then saw to it that the patient had faith. This put to flight all negative suggestions from the conscious mind of the people. When He was certain of this, He spoke the word. The blind man saw; the ears of the deaf were unstopped; and the dead returned to life. Yes," concluded Dr. Adams, rising and looking at his watch, "as our Savior said, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.'"

"But you're not leaving, are you, Doctor?" asked the host.

"I'm sorry, but I must. I wish I could go more into detail, but—you must come to my next lecture—'The Role of the Subconscious Mind in Modern Healing.'"

"We'll be there," said Mr. Andrews.

"You've certainly made two converts," added his wife.

"And I've made some mighty fine friends," smiled the doctor, turning to leave.

Adoration



DIVINE Father, the realization of Thy presence is an inexhaustible fount of joy and thanksgiving. Thy power and strength sustain my being, and I rejoice unceasingly in knowing that "Thou art with me." Truly, in Thee I live and move and have my being. No harm can befall me. Only good can come from Thy hand.

All things about me manifest thy grace and beauty, Thy justice and mercy, Thy infinite wisdom and love. The growing plants evidence Thy mysterious power, tended by Thy agents of the angelic hosts. The fourfooted and winged creatures, guided by Thy archangelic children, show forth Thy intelligence, all-pervading. The mountains of the earth, the rivers, the oceans, the trees, the plains—all speak Thy language of the ever-unfolding spirit, calling to the inmost self to hear and understand.

From the depths of my being wells an ineffable peace in knowing that I am one with Thee. Ever in Thy infinitude do I live to manifest Thy will. The contemplation of Thy wondrous works lifts me into realms where I become refreshed and purified. With the radiant harmony of Thy presence am I blessed, and my heart sings paens of wordless adoration and praise at this Easter Season, as I strive onward, upward, *forever!*

Have Faith

There is no need for the great mental strain that so many of us are working under concerning what we shall eat and what we shall drink. Our Father in Heaven does own the earth and the fullness thereof. . . . If we learn to cast our cares upon Him, there is no doubt that the way out of our difficulties will be provided.—*Max Heindel.*

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Kaduna, Nigeria.—c/o R. C. Mustafa.
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Sao Paulo.—Caixa Postal 2994.
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Asunción.—Garibaldi 118.

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